

4404
Practical Discourses :

VIZ. 4404aaa

- I. An Exhortation against the Fears of Death.
- II. A Brief Declaration of the Resurrection of the Dead : With suitable Meditations and Prayers, touching Life and Death.

To which is added,

A DISCOURSE
OF
The Four Last Things,

VIZ.

Death, which is most certain ;
Judgment, which is most strict ;
Hell, which is most dismal ;
Heaven, which is most delightful.

WITH

Instructions both to YOUNG and OLD, to
Prepare themselves for their Latter End ;
and some necessary Directions to die well,
in order to avoid Hell, and obtain Heaven.

By the late Reverend Divine Mr. Tho. Gibbs.

Recommended as proper to be given at Funerals.

LONDON: Printed by W. Onley, for J. BLARE,
at the Looking-glass, on London-bridge. 1700.



TO THE READER.

Considering that this Ungrateful Age abounds with so much Infidelity, Impiety and Unbelief, as to make some so obstinate as to affirm, That the Spirit of Man vanisheth with his Breath: and that Death is only the End of this Life, and not the Beginning of Another: I thought it highly Necessary, as well as Proper and Convenient, in order to awaken the hardened and drowsie Consciences of such, to give some lively (though brief) Tonches upon these Six Subjects following; all which I shall particularly and briefly instance.

11 JY 63

A DISCOURSE

Against the
Fears of DEATH.

PLATO said, *That the Philosophy wherein Man (living in this World) should principally exercise himself, is the MEDITATION of DEATH.* That is to say, of his Condition in the World, frail, diseased and mortal; of the divers Accidents of this Humane Life, and of the Hour of Death, so uncertain and unknown; to the end, that considering these Things, he might withdraw his Affection and Trust from this World, that he might despise it, and all temporal Things, wherein he sees and discovers so much Inconstancy, and such sudden and frequent Mutations or Changes: and that by such a Despising of uncertain and ca-

ſual Things, he ſhould ſtir up himſelf unto a Contemplation of thoſe that are divine and heavenly; and, forſaking that which is here perishing and tranſitory, he ſhould chooſe his part in Heaven, and ſhould ſtay himſelf at that which is permanent and eternal. For the like reaſon *Philip*, the Father of *Alexander* the Great, a Man of good Underſtanding, and of very great Conſideration, to the end that in the miſt of his great Proſperity, he ſhould not forget himſelf in his Duty, gave order that one of his Gentlemen ſhould every Day, at his waking, come and ſpeak theſe words unto him: *King, have in remembrance that thou art a mortal Man.*

Jeſus Chriſt alſo, our Saviour and Maſter, intending the ſame, doth exhort us to Watch, and to lay up Treasures in Heaven, and not on Earth, where all things are uncertain and changeable. We ſee by this, that during our Lives we cannot do better than to think upon Death; and our Bodies being upon the Earth, to accuſtom our ſelves

selves to have always our Spirits and Hearts in Heaven. Now because that the Remembrance of Death is a fearful thing to many, I have bethought myself to pass away my Grievs, and to recreate my self from my other Studies, and also to give you a Testimony of the Obligation which I think I have towards you, as well for the Good which you have done unto me, as for the Friendship which you bear me, to write unto you, and to present this small Treatise, wherein I have briefly touch'd certain Points, wherewith the Faithful may arm themselves against Death; which they ought to do in time, and prepare themselves to receive it with Assurance, at such time as it shall please God to send it; for that which doth astonish many, is, that the coming thereof is sudden unto them, and that they are surprized unlooked for. We see, by Experience, in a Frontier-town, that when it is well Victualled, and provided of all things necessary, to withstand a long Siege, those within are a great deal the

more assured and bold; whereas if it were unprovided, they would stand amazed and tremble with Fear, if they should chance to see the approaching of the Siege. It is easie to judge by that, of what Importance it is to have prevented a Danger, and to be prepared for it.

To provide therefore and arm the faithful Man against Death, we must Note, That there are two sorts of it; the one is *Temporal*, of the *Body*, which *Christians* ought to desire; the other is *Eternal*, of *Body* and *Soul*, which they ought not to fear, persevering in the Faith of our Lord.

That it is so, all Fear presupposeth Evil and Danger; we do not fear that which is good, but long after, desire and pursue it, and when it offers it self, we receive it joyfully; but an Evil we apprehend and fear, we fly from it, and when it happens unto us, we sorrow and do complain. If then it doth appear by good and evident Proofs, that the faithful Man is not in Danger of this second Death, may we not then
con-

conclude, that if we fear it, it is foolish and without occasion? And surely if we had Judgment, and never so little Faith, it were sufficient presently to take away the Fear of it from us.

For *first*, the proper Nature of *Faith* is to imitate and quicken our *Heart*, so soon as it is received in us. *The Just* (saith the Prophet) *shall live by Faith*. Now even so as the Body, while the Soul is in it, liveth, and dyeth not, until such time as it be separated from it; no more doth the faithful Man, persevering in the Faith which hath been inspired and put into his Heart by the Grace of God: Although (saith David) *I should walk in the midst of the shadow of Death, I will not fear; for Thou art with me, O Lord!* What was the cause of this Assurance? was it not Faith? Armed wherewith, we ought no more to fear Death, than we do Sickness, when we are in perfect Health, Well-disposed, and in good Liking; or Poverty, when we have plenty and abundance of all good Things.

Secondly, By Faith we have Remission, and an Abolition of all the Faults which we have done; Why do we then fear Death? There is no Death where there is no Sin; *By Sin Death came into the World*, saith St. Paul: And elsewhere, *The Reward of Sin is Death*: Sin causeth God to be angry with us, and then in his Anger he condemneth us to Death. Now all Seeds doth bring forth according to their Sort and Quality: the Wheat bringeth forth Wheat, and the Rye, Rye; and we must not hope for any Fruit, if there be not Seed before-hand.

This being true, and witnessed in a thousand places of the Scripture, that unto a Christian all his Sins and Debts are acquitted, by the Grace and Mercy of God, that they are forgotten, that they are covered, that they are not imputed, and that they are remitted and pardoned, that they are cast as far from us, as the East from the West; provided that there be no more Seed thereof, we need not look for any Fruit: that

is to say, if there be no more Sin, there is no more Anger of God, nor of Death, and by consequent that also there ought to be no more Fear.

Thirdly, By Faith we have the Word and Promises of God, whereupon it is grounded: Among others this, *Who-so Believeth shall not Die, but is passed from Death to Life.* Now this Promise can no more fail, than He that gave it us: It is Eternal; and all that God saith, is as sure and permanent as Heaven and Earth: For this cause when we look into them, we ought in them to consider the Vertue and Power of this Word, by the which they were once created, and ever since preserved and maintained in that Estate wherein we now see them; and to infer thereupon, that being of the same Power and Efficacy in all other Things, nothing is impossible nor uncertain of all that which God doth say and promise unto us. And therefore as St. James saith, *Receiving His holy Word by Faith in our Hearts, and the Promises which He hath made to us,*

to give us eternal Life, we ought to assure our selves of it, and take away all Fear and Apprehension of Death. What was the cause of the Ruin of us and our Fore-fathers? Was it not because they did decline from the Word of God, to follow their own Fancies and the Council of Satan? If then on the contrary we will cleave to it, without leaning any jot either to the right Hand or to the left, we shall live by it, and in it. *Hearken unto Me, saith God, (speaking by I-faiah) and your Soul shall live.* And Zachary in his Song, *He hath given us a knowledge of Salvation.* And St. Peter, speaking to Jesus Christ, *Thy Words are Words of Eternal Life.* If God, the Prophets, and Apostles do assure us, that the Word of God received by a true Faith in our Hearts, doth there quicken, keeping and retaining it; what occasion have we then to fear Death?

Moreover, by Faith we dwell in Jesus Christ, and have him dwelling in us, who having Life in himself, as his
Fa-

Father, doth quicken us, and all those unto whom he doth communicate himself: wherefore then being his Members, Flesh of His Flesh, and Bone of His Bones; in brief, being one with him, shall we fear Death? Hath not He Power over it, and not only for Himself, but also for us? *He (saith St. Cyprian) who hath once overcome Death for us, will always overcome it in us.* Hath not he beat down, dispossessed, chased and spoiled Satan, the Prince and Lord of Death? Hath not he accomplished the Law; and by this perfect Obedience, which he hath born to God his Father, appeased his Anger, satisfied his Will, and abolished the Malediction of the Law, which is nothing else but Death? Did not he die to make it die, when he rose again? Hath not he broken and dissipated all the Torments, plucked down the Gates of Hell, and triumphed over her and all her Power? *Say not henceforth, saith St. Paul, Who shall go up into Heaven, or who shall descend into the Depths, for to bring Life*
unto

unto us? For Jesus Christ is dead, and risen again from the Dead, for to deliver us from Death; and risen again to restore us to Life: He is our Pastor; and for this reason we ought not to fear, that any Creature should snatch us by Violence out of his Hands, or can hinder him from giving us Eternal Life. He is our Advocate, we ought not then to fear to be overthrown in Judgment; nor that by Sentence we should be condemned to Death; He is our Mediator, we need not to fear the Wrath of God; He is our Light, we need not fear Darknes; He is our Shadow and our Clouds, we ought not then to fear the heat of the Fire Eternal, no more than did the Children of Israel the heat of the Sun in the Wilderneck, being hidden under the Pillar. Let us then for these Reasons forsake and cast behind us all Fear of Death; which having had no Power nor Advantage over the Head, shall have no Power over his Members.

Again, By Faith we have with Jesus Christ God his Father, and are allied and joyned together with him, as he
faith

faith by his Prophet, I will marry thee if thou wilt promise me thy Faith : And Jesus Christ in St. *John*, *He that loveth me will keep my Word, and I and my Father will come and dwell in him* : For this Reason we are also called his Temples ; because we are consecrated and dedicated unto him by his Holy Spirit, that he should dwell in us. Now, seeing God is with us, we have the Original, the Fountain, the Cause, the Beginning and the Author of Life ; we have the great *Jehovah*, of whom all Things depend, by whom all Things are, and move ; in whom the Angels, Arch-angels, Principalities, the Heavens, and all the Elements consist ; we have Him, from whom all Creatures, visible and invisible, take their Life, and their Being, by the Participations which they have with him : We have Him who is the most Perfect, and most Sovereign Work-man of all Things, who by his Breath doth quicken, and make them to live ; and by his Power infinite doth preserve them : We have,

to make short, Him who only can satisfie, and by his Presence cause that of Life, and of all other good Things we shall have, and think we have enough : Shall we then fear Death in such Company ? If, as St. *Augustine* saith, God is the Soul of our Soul, we cannot die but by being separated from him ; the which *David* doth confirm in one of his Psalms, saying, *Those shall perish, O Lord, who depart and go from thee ;* which being considered, let us strive only to keep him with us by Faith and Obedience ; and besides, let us take away all the Fear which we may have of Death.

Again, by Faith we have the Spirit of God : *You are not Carnal*, saith St. *Paul* (writing to the Romans) *but are Spiritual, for who hath not the Spirit of God is none of his.* And else-where speaking to the Galathians, *Have you not the Spirit of God by Faith ?* Now this Spirit is the Spirit of Life ; if God withdraws it from his Creatures they die, they perish, and come suddenly to nought :

nought : On the contrary, when he pleaseth to send and pour it upon them, he raiseth and restoreth them in an instant ; even as we see a Hen brooding of her Eggs, by a secret Vertue doth disclose and bring them to Life, albeit that before they were without sense or feeling. Even so doth the Spirit of God, all Creatures by his Divine Power : He giveth Testimony, and doth assure us in our Hearts, that we are the Children of God, to the end, that from him, as from our Father, by a certain and assured Hope we should wait and look for Life : He is a Pledge unto us for fear lest we should doubt. Having therefore such Earnest of Life, having Testimony from him, who being the Spirit of Truth cannot lie nor abuse, having him himself who is the Preserver of all Creatures, shall we fear Death ? It is as much as who should fear the Darkness at Noon-day ; the Spirit of him who hath raised again Jesus Christ, and who hath upheld him because he should not be overcome of Death, being in us, will quicken

quicken us also, saith *St. Paul*; and will preserve us from it; let us then put away all Fear of it.

Faith also causeth that God doth adopt and repute us for his Children: You are all Children of God by Faith, saith *St. Paul*; and *St John*, He hath given Power to all those that shall receive him, and believe in his Name, to be made the Children of God; then being Children, we are the Heirs and Co-heirs with Jesus Christ; and we are by the means of this Adoption certain once to come unto Life, unto the Rest, and unto the Glory wherein we shall Reign eternally with his Father. Moreover, being Children of God, we are of his Household, and it is not in his House where Death dwelleth, it is in Hell in the Devil's House; in Heaven, and the Place where God abides, there is an unspeakable Light, so great a Beatitude and Happiness, that in the Contemplation thereof, *David* crying out, said, *O how they are happy that do inhabit and dwell in thy House!* And elsewhere, *In*
this

*this consists all my Good, Lord that I may
be near unto thee.*

Again, Being Children we are at Liberty, free from Sin, free from Death, free from the Condemnation and Rigour of the Law, freed from Service and Force of the Devil: What do we fear being then Children of God, and consequently Brothers of Jesus Christ? Is it possible that he can ever deny or abandon his Flesh and Blood, or suffer them to die, having Power to save them? Therefore being the Children of God our Father, he loveth us with a Love unfeigned and fatherly. And if, as saith St. Paul, during the time that we were his Enemies, he had such a Care over us, that not sparing his only begotten Son, he hath delivered him over to Death to preserve us from it, and to reconcile us unto himself, now that we are his Friends and in his Favour, will he not save us? Who is that Man, who considering these Reasons, will not presently assure himself, and cast away all Fear which he had of Death?

That

That which also ought to assure us against Death, and take away all Fear which we have of it, and of the Horrour and Anguish prepared for the Reprobate and Damned, is our Calling; that God of his Grace hath vouchsafed to withdraw us out of the Darkness wherein we were, and to illuminate us by his Holy Spirit, teaching us by his holy Word, wherein we ought to trust, and wherein lieth our Salvation; and so what we ought to do to please and obey him, to the end, that walking in his Law, and serving him in all Justice and Holiness, we might after we have a little suffered in this World, be faithfully glorified with him in the end; for that which God beginneth he will accomplish, and when he hath determined to call any one to him, and to save him, he never changeth his Councel, neither doth repent himself of the Good that he will do unto him. He is unchangeable, and so stedfast in his Purpose and Determination, that that which he once Wills and Ordains, he doth
exe-

execute without being turned from it. If then we feel in our selves that God hath given us the Grace to hear, to believe, and to love his Word, and to fly from and reject all that which is contrary to it, and to have an Affection to observe that which he commandeth us, and a Dislike, if haply by Infirmitie or otherwise, we chance to commit any thing against his Law : Let us not doubt but we are regenerate, elected, and predestinated to Eternal Life, and consequently out of Danger of Death. Let us then take away all Fear, and let us say with St. Paul, *What shall separate us from the Love and Charity of God? What shall make us to think, that he hath not a Will to save us? It shall not be Pain, Affliction, Hunger, Persecution, nor Adversity, nor Death, nor any Creature whatsoever, shall make us to doubt that he doth not love us, in the Favour of Jesus Christ, and that having chosen, called and justified us in him, but that finally he will also glorifie us by him.*

*The Sacraments which Jesus Christ
hath*

bath left us for the Confirmation of our Faith, ought likewise to assure and strengthen us against the Fear of Death.

First, Baptism by the which we are buried and die with Christ, that we may rise again with him; in the which we are washed from all our Sins, and clothed with his Innocency, to the end, that presenting ourselves to the Father, so adorned and covered with the Robe of our elder Brother, we may receive his holy Blessing, and be saved from the Deluge, wherein all the Infidels perish, as *Noah* was in his time by the Ark. Having then the Promises of God, as we have said before, and over and above his Sign and Seal, by the which he has bound himself, to render that Life to us, which we have lost by our Sin; wherefore then do we fear Death, do we think that he will revoke, or that he will deny and disavow his own Sign and Seal?

Secondly, The Lord's Supper, where we take the Bread and the Wine, for to be received into the Communion and

Participation of the Body and Blood of our Lord Jesus Christ, and by Consequent into the Fruits of them ; that is, to have part in his Obedience, in his Justice, in his Satisfaction and Redemption, in the Testament and new Alliance, and generally in all the Promises of God, the which by his Death have been ratified. It remaineth now to conclude our Purpose, and to infer upon the precedent Things, That if we fear Death, it is for want of considering them ; or if we do consider them, it is for want of believing them ; for there is no Man so timorous, being firmly perswaded of that which is spoken, but will take away all Fear of Death, and will say with *David*, *I shall not die, but always live to declare perpetually the works of the Lord, and praise him.* And who will not scorn at it with *St. Paul*, and insult upon it, saying, *O Death where is thy Victory? Where is thy Sting? Where is thy Strength? Where is thy Terrour and Fear which Men had of thee?* Jesus Christ, our Saviour, per-

B ceiving

ceiving the time of his Death draw near, said, *that in short time he should pass from this World to his Father*; calling Death a Passage: which should greatly comfort us. We have almost all this Opinion rooted in us, and it is that which doth so discourage us, That it is a dangerous Passage, and uneasy: Now for to take it from us, and to stir up our Hearts, he would needs pass it before us, and, as it were, sound the Depth, to the end, that we seeing that he did not stick at it, should take Courage: As also we see before and after him the Prophets, Apostles, Martyrs, and other holy Persons have done it, who having passed it without any apprehension of Danger, and being escaped safe and well, do now rejoyce with God, that they are gotten to the Land, and to the Port where they did aspire: Shall we then be such Cowards? shall we be so Faint-hearted, and of such tender and effeminate Courage, as to fear to go by a Place so frequent, and a Way so great and beaten, that Men go it, as
said

said some of the Ancients, Blindfold ? Likewise we see that not one alone of those that trusted in God, calling upon his Aid, that put themselves to pass it, did ever miscarry ; when the Children of *Israel* did fear at the Passage of the *Red Sea*, *Moses* did shew unto them, *that if they would trust in God, they should see his Glory and Power* ; which they did see, passing safely through the midst of the Danger, where their Enemies did perish : so shall all the Faithful through the Straights of Death, provided that they commend themselves to God, and do only set their Trust upon him. They being in the Desarts, altho' they were bitten by the Serpents, yet were they preserved from the Danger in looking upon him, that *Moses* had caused to be erected : So also, altho' the cursed and envious Serpent hath tainted us with his Venome, yet shall we not die, if, by Faith, we look upon *Jesus Christ Crucified*. Let Death come, let it take us, let it bind us, yet shall we break the Bonds as easily as did *Sampson* those of

the Philistines his Enemies ; let it swallow and devour us as the Whale did *Jonas*, yet shall it fain to disgorge and cast us up again, if in the midst of the Depth we do remember God, and call upon him. Let it bury us as it once did Jesus Christ, yet shall we rise again as he did, and it shall be impossible for this Tyrant to retain us under his Power.

After having shewed how we should Arm ourselves against the Apprehensions of Eternal Death ; let us also shew that we ought not only to Fear the Temporal, but also Desire it ; and when it pleaseth God to send it unto us, to thank him for it, to rejoyce at it, to embrace it, and to sing for Joy ; whether it be that we behold the Misery, the Mishaps and Evils of this Life, from which it doth deliver us, or else the Joy and Contentment of Eternal Life, whereto it doth bring us.

As for the Poverties, Miseries, Incertitudes, Accidents, and Mutabilities of this Life, not only the Scripture, but also diverse wise and great Philosophers doth

doth shew them unto us : and there is one amongst them, who, declaring the Original of the Greek Phrase signifying Life, saith, *βίη παρὰ τὴν ἑαίαν*; which is, that Life hath been so called of the Greeks, because of the violence of the Assaults, Excess, Pains, and Out-rages which therein we suffer, which are innumerable both in Body and Soul.

Our Bodies are subject to Cold, to Heat, to Hunger, to Thirst, to Time, to Age, and to so many Diseases, that there is no Part but hath its particular Infirmary : The Feet are subject unto the Gout ; the Belly unto Gripings ; the Sides to Pleurifies ; the Stomach to Rawness ; the Lungs to the Cough ; the Head to a thousand Diseases : we need but a Spider or other little Worm to kill us ; we need but a Hair or a Crum to strangle us : In sum, the Flesh with all its strength, is nothing else but Grass ; it is to Day green and pleasant, let but the Sith pass, it will cut down a thousand Blades at once, which in an Hour will be drie and withered. The

Greeks do call the Body of Man in their Language, *Soma* and *Demas*, whereof the one is taken from a Phrase which signifieth to Bind, and the other comes near to that which signifieth Sepulchre, for to shew unto us in what Estate and Disposition soever he be, he doth represent rather Death unto us than Life, and Servitude than Liberty.

As for the Soul, it is first subject to all the Evils and Diseases of the Body ; for it is impossible if that be ill, but that for the Conjunction and Amity which is between them, it must endure and feel Pain : Moreover, she hath her own Distempers, as Ignorance, Sin, Mistrust, Suspicion, Jealousie, Hatred, Envy, Love, Lust, Ambition, Revenge, and Passions, the which, as Tormenters, do hale her the one one way, the other another, as if they would pull it to pieces. I leave a million of Importunities which she hath, and which Man taketh to attain to his Purposes, to live in Rest and at Ease, to be in Honour, to maintain his Alliances and Friendships, to beware of his
his

his Enemies, to encrease his House, to maintain and keep it in its Greatness, the which do torment us oft times in such sort, that we can neither eat or sleep at ease.

And we must not think that there is any Estate exempt from this Misery; begin at the highest Prince or Emperour that ever was in the World, and so discoursing descend to the poorest Beggar that ever the Earth did bear, and you shall not find one Content, neither the Artificer nor the Merchant, nor the Advocate, nor the Gentleman, nor the Duke, nor the King; enter into their Closets, there you shall often find them, as said *Menander*, laid upon their Beds with a mournful Voice, and pitiful, crying, *Alas, alas*. *Valerix*, speaketh of a King, unto whom the Scepter and Diadem were offered; before he put it on his Head, he took it in his Hands, then having looked long upon it, he cried out: *O Diadem, if one knew the Miseries and Incumbrances which thou dost bring, there is no Man that finding*

thee upon the Ground, would once take thee up; shewing by that Exclamation, that the Life of Kings is less happy than that of private Persons. *Tiberius Cæsar*, under whom Christ was crucified, and who commanded that he should be worshipped as a God also, as *Tertullian* records it, after the Death of *Augustus* his Predecessour, who by Will had left him Heir, as well of his Goods as of the Empire; which being offered him by the Senate, according to Custom, doubted a great while whether he might accept of it, by reason of the Fear that he had of the Weight of this Charge, and of the Pain that he was to suffer in the undergoing of it. *Dioclesian* after he had held the Empire some twenty Years, left it of his own Accord, and chose, for the rest of his Time, to live a peaceable and domestical Life; wherein after the great Agitations and Storms of Trouble which he had during the time of his Government, he found the rest to be so sweet and pleasing, and his Mind so contented and freed, that many times

amongst his Familiars he did witness, that the Time had never seemed so good to him, nor his Sun-shine Days so pleasant; shewing by these Words how he did abhor the Imperial Life, although that few Emperors before or after him had had such Honours in Victories, and other Prosperities as he had.

These Examples do sufficiently shew, that the Lives of Kings is not so happy, as some Men sometimes esteem them, more by Errour than by Reason; and they are far from being at Quiet and without Trouble: For by how much a Tree is planted and seated in a higher Place, by so much the more is it subject to the Wind; so also are the great Men more than the common, to divers Fortunes and Accidents; the Thunderbolts and the Tempest fall ordinarily in high Places, so do the greatest Misfortunes upon Men of State and Renown.

And if in this World the Estates, which we esteem most of, are subject

to so many Mishaps, what may we think of others, which we our selves, by reason of the Discommodities which are joyned unto them, do fly from and esteem unhappy? So we see that there is not any Estate, that of it self doth make a Body happy or contented; and as in Estates, besides the common Miseries, every one hath his own particular; so also have all the Ages of Man Evils which are proper unto them.

In his Child-hood he is full of Infirmities, without Vertue, without Understanding, without the use of Reason and Speech, and without Wit; and he must be fifteen Years old before he is capable to know only what Estate is fittest for him; wherein often-times he deceives himself, chusing that whereunto he is least fit.

Is he come into his Youth? he is rash, adventurous, foolish, passionate, voluptuous, prodigal, quarrellsome, a Drunkard, a Gamester; whereby it happeneth oft, that in this Age he falleth into great Inconveniencies and Danger,

to be Imprisoned, to be Hanged, to lose his Goods, and even to bring his Parents with Sorrow to the Grave.

When this great Heat by little and little begins to cool and diminish, and that he waxeth a perfect Man; then he must labour Night and Day for to entertain his House, nourish his Children, and provide for them for time to come: He is besieged now with Desire and Covetousness, then with Fear, lest his Children should remain unprovided for, lest they should behave themselves ill, and lest they should do some Dishonour to their House.

The Age of Vertue and Perfection declining, behold in our sight old Age comes creeping on, in the which Man is sickly, unweildly, cold and forsaken; and as among the Seasons of the Year, the last is Winter, and the most troublesome; so amongst all the Ages of Man, is the old Age.

That which I have said, is not the hundredth Part of all the Evils whereunto the sick Man is subject; and nevertheless

vertheless that little which we have spoken of it, is sufficient to shew that in all Estates and in all Ages, it is Miserable; and as said *Menander*, *Life and Misery are two Twins; for they are born and grow, they are nourished and live always together.* Which Nature teacheth us in two Things: *First*, In that the little Children coming into the World, they always cry, as presaging the Evil which they are to endure if they live long. *Secondly*, In that coming forth of their Mothers Belly, they are all bathed in Blood, and are more like unto a dead Man, whose Throat had beed lately cut by Murtherers, than to any thing else. Two ancient Philosophers considering these things, said the one, *That God did love those which he takes out of this World in their Child-hood.* The other, *That it were good never to be born, or else to die presently.* Surely it is a wonderful thing, and which sheweth well that we have want of Understanding, that although Life were never so ugly and disfigured, and that in all her
Parts

Parts there were neither Grace nor Beauty that could commend it, we nevertheless should be so in love with it, that we always desire to keep it, and never to change. But we are much abused, for it is more uncertain than it is miserable: For to shew us the Uncertainty of it, the Ancients called it a *Shadow*, and a *Dream*; which are the two Things in the World, the most vain, and least fixed. *Pythagoras* being once demanded what Humane Life was, spake never a Word; for his custom was to Answer and Instruct more by Signs than by Words; but went into a Chamber, and came forth again presently; signifying, *That the Life of Man is but an Entering in, and Going out*. And Jesus Christ exhorteth us to Watch, and grounds himself upon nothing else, but upon the Inconstancy and Uncertainty of this Life: *Watch*, saith He, *for you know not at what Hour the Lord will come*. And who is that Man, in how good Disposition and Happiness soever he be, that can promise himself

Con-

Continuance in it but a Day ? Those eighteen Men in *Jerusalem* doubted of nothing, when in an instant they were destroyed by the Ruins of the Tower of *Syloe*. In the time of the Flood, they did Build, and made Marriages, and Banquets; when suddenly, contrary to the Expectation and Opinion of all the World, the Rain fell in clear Weather; which Rain did overflow the whole Earth. The rich Man, whereof mention is made in the Twelfth of *Luke*, though he was very secure; who having so much Wealth that he knew not where to hord it, made account to give himself to Pleasure, and to live after that Time at his Ease; when while he was standing upon these Terms, behold the Serjeant of God comes and Arrests him to appear the same Day, to give up an Account, unto Him, of all the precious Things and Goods which he had left, and which he had gathered with such great Labour.

But it is Labour lost to go about to
prove

prove a thing so manifest, and which we experiment and see daily: For in this World there is nothing more ordinary, nor more frequent, than that which *Ovid* saith, *That the Life of Man, and all Humane Things are hanged, and do hold but by a little Thread.*

Let us behold then, seeing on the one side the great Evils whereof it is full, and on the other side the Inconstancy of the Good which it hath; if we have great Occasion to desire God, that he would prolong it unto us; or to complain or discontent our selves at Death, when it taketh it away from us? We have understood the Evils from the which Death doth deliver us; let us now come to consider the Good which it bringeth unto us, from thence we shall yet better know, that we ought not only not to fear, shun, and avoid it, but also desire it with all Affection; for one of the Goods only which we enjoy by Death's means, is greater than all those which we can have in the World, living in it for ever.

By

By it first we rest, as saith St. *John* in his *Apocalyps*. And after that we have endured, and are almost consumed with innumerable Troubles and Labours, dying, our Spirit goeth into Heaven, and our Body into the Earth, as into a Bed, there for to rest and refresh it self. The poor Artificers are so glad when Evening draws near, and that it is almost Night, that they may be paid for their Labour, and go home to rest themselves, or when after they have laboured the six Days in the Week, that *Sunday* comes, when they hope to rest and refresh themselves, and recover the Force and Vigour, as well of their Bodies as of their Minds; we ought not to be less joyful when the Time of our Death draweth near, which we ought to wait for, and desire as of Holy-day; in the which we hope to rest, and by the Pleasure which therein we take, presently forget all the Sorrows and Troubles which we have had in this World. The End of all that we do, and of that which we propose, Is it not our Rest? Why

Why do we gather Goods with a thousand Troubles and as many Dangers? Why do we Study? Why do we Fight? Why do we Labour? Why do we all other Things? Is it not by that means to come to Ease and to Rest, which we pretend and seek as a Sovereign Good? What is the principal Reward which God doth promise to his People, and to all those that serve him faithfully; Is it not a perpetual Rest, whereinto he himself is entred since the Creation of the World? When we do Pray unto Him that *His Kingdom come*; Is it not to the end that we should be in Peace and Rest? Finally, What we do hope for at his Hands, Is it not That? Then the Rest which God hath promised us, which we demand of him, which we wait for, and which we do purpose as the End and Conclusion of all that we do and undertake, is given us by no other Means, but by Death. Some seek for it in their Goods, which they love, supposing there to find it; others in Study, others in Voluptuousness and worldly

ly Pleasures: But all this is but an Abuse; for it is found no where but in Death, which we ought more to love for this Reason, than the Wordling doth his Pleasure, the Covetous Man his Treasure, the Scholar his Books, or the Ambitious his Honours; by reason that in one Hour it putteth into our Hands, and gives us the enjoying of Goods, which they cannot find by great Labour all their Life-time, in the afore-said Things. Furthermore, Death causeth that by it we are content, satisfied, and very happy: *Happy are those which depart in the Faith of our Lord*, saith St. John. Then is this Blessedness the soveraign Good whereunto we aspire, and which we cannot find in this World, where we are never content. If we have Goods, we desire Knowledge; if we have Knowledge, we desire Honours; if we have Honours, we desire Health; if we have Health, we desire to be Young: Briefly, we always want something which we seek after, and when we cannot get it, that is a cause
of

of Grudging and Discontentment : But when shall we be fully satisfied, as saith David, *When by Death we are come to the Kingdom of God, and his Glory hath appeared unto us.*

In it are all Things ; it is the sovereign Good which doth comprehend all others ; therefore when we shall have it, our Appetite and Desire shall rest in it ; we shall rest there without going any further, without demanding or seeking for any Thing else. Then shall be accomplished That which Jesus Christ hath promised to all his Faithful, who, believing in him with an entire Faith, and such a one as God requires in his Word, will raise up in their Hearts a Spring of Water of Life, springing to Life eternal. We shall no more fear any Thing, being no more in Danger ; we shall desire nothing, having all in our Possession ; we shall hope for nothing, for all Promises shall be accomplished ; we shall no more ask any Thing, for we shall have no more Need ; God shall be all in all. If we will be Rich,

Rich, we shall then have Him that doth enrich all those that call upon His Holy Name ; if we will be Wise, we shall have the Heavenly Wisdom ; if we will be Mighty, we shall have the Almighty ; if we desire Good, we shall have the only excellent Good ; if we will be Fair, we shall have the great Architeck, and perfect Workman of all Things : If we will be Healthful and live long, we shall have the Eternal.

All our Senses shall be ravished with the Greatness of the Pleasures which they shall have and feel. Our Eyes seeing the great, sumptuous, and magnificent Palace of our God ; seeing the perfect and sovereign Beauty of His bright shining Face ; seeing the Sun of Justice, the Fountain of Water of Life, the Tree of Life, the Paradise, that is to say, the pleasant Garden of our God, His fair and noble Company of Angels, of Apostles, Patriarchs, Martyrs, and of all the blessed Spirits. And if the only Sight of Jesus Christ transfigured in the Mountain, was of such great Power,

er, that St. Peter, (all other Things forgotten) in an instant, was thereby transported out of himself, and desired so to remain perpetually: What may we think of the Joy and Pleasure that he receives, who seeth Jesus Christ glorified, and with him his Father, his Holy Spirit, and all the aforesaid Assembly? *Eye hath not seen, Ear hath not heard, Heart hath never conceived the Good, the Pleasure, the Rest, and the Contentment, prepared for those which God hath elected to Salvation.*

Our Ears shall likewise be ravished, hearing the Discourses and Sermons of the incomprehensible Wisdom of our God: Again, the good Musick, the sweet and pleasant Accords of the Angels and Saints reigning with Him, which sing without ceasing, *To the Holy, Holy, Holy God of Hosts, be Honour and Glory, for ever and ever.* Solomon upon the Earth ravished the People, and made them astonished at the great Wisdom and Knowledge that was in him. So did Jesus Christ also when he preach-

preached. What can he then now do in Heaven, where all the great Treasures of his Divine Eloquence are unfolded and laid open? When *Æschines* had repeated to the Rhodians the Oration of *Demosthenes*, for the which he was banished, seeing that they marvelled at it, *What would you have done* (said he) *if you had heard him pronounce it?* We also that are so ravished only with the reading of the *Holy Scriptures*, when we shall hear Jesus Christ pronounce them, and with open Mouth discourse continually with us; shall we not stand before him in the like Extasie as was *St. Paul*, being ravished into the third Heavens? Shall we not have our Eyes settled with continual looking upon our Master, and our Ears always attentive to hearken unto him? *Plato* gave God Thanks for three things, For that he was a Man; for that he was a Grecian; for that he had been so happy as to hear *Socrates*: And shall not we give him Thanks for that we are Christians, for that we are heavenly,
and

and for that, by the means of Death, we hope eternally to hear the Wisdom of God?

We have said, what we shall see and hear; and now what shall we taste? We shall be set at the Table of our Lord, where we shall have abundance of all good Things. It shall be covered with Meats that he hath prepared, and reserved a long while since, for that Banquet; we shall there be fed with the Bread of Angels; we shall be made to drink in Brooks of Pleasure; we shall be filled with all good Things; we shall be always at Nuptials, and in an instant we shall forget all the Delights of the Earth, having tasted those of Heaven; as did the Companions of *Ulysses* all other Meats, when they had eaten *Lotos* so celebrated by *Homer*. It is another manner of Manna than that of the Children of *Israel*, for they waxed weary of it, and were sorry in the Desert, that they had lost the Quails and Flesh-pots of *Egypt*. But we in Heaven, at the first taste of the Meats, which

which there shall be served us, shall lose then all Appetite to the Pleasures of this World. We have here eaten of the Fruits of the Tree of Knowledge of Good and Evil, against the Command of the Physician; whereupon followed the Sickness and Death of all. But in the Kingdom of God, and of Paradise, we shall eat of the Fruit of the Tree of Life, which shall always keep us young and fresh; and which is more, will make us incorruptible and immortal. This is that which we shall taste; What then shall we smell? A Hull of Perfumes, the Garments of the Bride and the Bridegroom, perfumed with all odoriferous and fragrant things. It shall be then that the Church shall Triumph, and that the Vine, being blossom'd, shall give such a pleasant Odour that the whole Heavens shall be filled with it.

There shall be no Stink, for there shall be no Corruption; we shall there plainly smell the Sweetness of the Sacrifice, which Jesus Christ made for us on
Earth,

Earth, so great and pleasant, that the Father for the Pleasure which he took in it, was reconciled with the World, and his Anger towards us hath been appeased. What a pleasant Sacrifice, and precious Incense is also the Praises of the Saints, who with one Accord do glorifie God, and sanctifie his holy Name? Moreover, what an Odour gives that fair Flower sprung from the Root and Sap of Jesh, now that it is in its Force and Strength? To conclude, we cannot miss there to smell good Odours; for our Winter shall then be past, and we shall be in a perpetual Spring-time, wherein all things shall grow and flourish for the Delectation and Pleasures of the Church. For to satisfie our Desire, and content all our Affections, we shall touch no more, neither shall we be touched of any Thing that may hurt us. We shall be gathered up by Jesus Christ our Lord and Saviour, who will come at the Entrance to receive us, saying, *Come hither faithful Servant, thou hast served me faithfully*

C

fully in the World, while thou hast been in the World ; enter now into the Joy and Rest of the Lord. He will kiss and embrace us, and will keep us near to his Person, without suffering us to depart or go far from it,

Now if the greatest Good, and that unto the which all others are referred, be this Felicity, which doth consist in a possession and enjoying of all Good, to the contentment of our Will, and of all our Senses, with what a Desire should we wait for Death, by the which we attain it?

Moreover, Death doth deliver us out of all Dangers: In this World Night and Day, within and without we are always in fear of Peril: Our Life is a cruel and bloody War, we have a great many Enemies that invade us continually, and do assay by all means to Destroy us: The Devils watch for us, and cease not compassing about like devouring Lions, and as ravening Wolves, to see whether they cannot surprize us, and carry us away ; the World sometimes

times by Enticings, and Allurements; sometimes by Threats and Violence, endeavours to try and turn us out of the right Way: Our Flesh on the other side, doth flatter us, and the better to undermine us, with great Cunning doth propound and lay before us, Things wherein we have most Delight; it weepeth also sometimes, to stir us up to pity it, all to the intent to win us, and cause us in all Points to yield unto it, and that it may master us.

Now if we consider our Infirmary, our Stupidity and Negligence, the little Wariness and Watchfulness that is in us, we may judge in what Danger we live: It is impossible that we should live in this World among so many that are infected, and that with so great a Contagion, without falling often into Sickness. Is it possible that we should so often grapple with such strong and mighty Enemies, without being sometimes staggered and overthrown? Is it possible that we should go in such dirty and muddy Ways, without being

defiled? We see it in good Saints of old Time, who could not govern themselves so well, but the Serpent, who always dogs us at the Heels, hath reached them with his Venom; but that they have fallen in divers Faults, some in Incredulity, others in Idolatry, others in Adultery, others in Excess and Drunkenness, others in Murthers; there is none of them but hath his Fall, yea sometimes so great and heavy, that they had been altogether bruised, if God had not upheld them with his Hand. Ought not we then follow the Example of *St. Paul*, and as he did cry, Who shall deliver us from these Dangers wherein we live, while our Soul is in this miserable and mortal Body? Let us confess that it is our Gain, and Profit for to Die, that by Death we may be fully delivered from all mortal Things.

Again, Death puts us in full Possession of all the Promises of God, and of those good Things which Jesus Christ hath purchased for us, and that we hope for him. He in Dying hath freed
us,

us, and purchased our Liberty, and nevertheless we see our selves still in great Servitude.

We are Kings, Lords, Judges, Heirs of God, Co-heirs with Jesus Christ the Prince of Heaven and Earth; yet it seems not so, while we live in this World; for here we are beaten and used like Servants, like Children under Age, we have as yet no use nor managing of our Goods: Kings and great Lords tho' we be, we are often in such Necessity, that we have neither Bread to eat, nor Water to drink, nor Wool to cover us. Moreover, Jesus Christ hath purchased for us the Grace of God, a perfect Justice, Life eternal, an immortal Incorruption, Glory and Vertue to our Bodies, and to our Souls an assured Peace and Quietness, a Joy and a Contentment; but this Good hath not yet been delivered unto us, for oftentimes we experiment the Wrath and Judgment of God; we feel the Concupiscences and vicious Desires of our Flesh.

In our Bodies there is Corruption, Mortality and Weakness; and in our Spirit, Troubles, Anguish, and as it were a studious and intestine War between our good and bad Desires, which fight the one against the other; and because these Evils are more grievous, so are the abovesaid Goods more great, and more to be desired. If then, altho^t they be already purchased for us, and that they be ours, we nevertheless cannot come to the Possession of them but by Death, are not we for this reason much bound unto it? Ought not we to love and desire it? The Children, of *Israel* being arrived at the River of *Jordan*, seeing on the other side thereof the fruitful Land which God had promised them, and that being passed, they should begin to enjoy it, and to rest, had they not great Cause to Rejoyce, and to pass the River with great Alacrity? And why not we, when we shall come near unto Death, that is to say to the Passage, beyond the which is our Country, our House, our City, our Friends, and

and Kinsfolks, our Rest, our Joy, and our Pleasure? The Child who during the Time of his Minority hath always lived in Fear and base Servitude, doth he not rejoyce when he seeth the Day coming wherein he doth hope to have Liberty, and quietly to enjoy his Goods? So ought every faithful Man, seeing the Day of his Death draw near, in the which he shall be put in Possession of all the Goods which God hath given him, and the Gift wholly resigned.

When a Man that hath undertaken some long and tedious Journey, having travelled many Days, and being wearied on the Way, seeth the Gate of the Town whither he goes, doth he not Rejoyce, and as it were leap for Joy? Doth he not give God Thanks, going into the Town, that it hath pleased him to conduct and bring him safely thither? Now ever since we were born, we have always been in this World as Strangers, we have done nothing else but Travel in this low Place, as in a

great Defart, we have here wearied our selves ; then seeing Death near unto us, that is to say, the Gate whereby we must enter into the Kindom of our God, and the Stairs whereby we must ascend unto his Holy Mountain, have we not Occasion to consoleate our selves, and to leap for Joy, considering that we are almost arrived at the Place, where we hope to rest perpetually ? If poor *Adam* being driven out of the earthly Paradise, after he had tasted of the Miseries whereinto he precipitates himself by his Sin, had been called thither again, and set in his first Estate, what Occasion should he have had to Rejoyce ? And we also, who after so many and divers Afflictions, are called out by God, by the means of Death, into no earthly but heavenly Paradise, not *Adam's*, but God's, where there is no Sin, where there is no Serpent, where there is no Forbidding, in short, where there is no Fear nor Shame. When *Noah* after the Flood, and falling of the Waters, which had broken and torn all,
be-

began to see the firm Land, he did Rejoyce, and for Joy sacrificed to God for a Thanksgiving; altho' it was accursed, and brought forth Thorns and Thistles as before. What more great Occasion shall we have, when after the great Floods, and Desolations which we have in this World, we shall begin to see and salute the Land of the Living, the blessed Land, the Land that was promised to the Good, the Land flowing with Milk and Honey, and all sweet and savory Things? When *Joseph*, after he had a long time been Prisoner in great Calamity, suddenly, without thinking thereon, was raised to such Dignity, that he was next the King in *Egypt*, making Laws and Ordinances, for to dispose the State of the Kingdom, had not he Matter of Consolation?

We have no less, but much more, when after our Prisons, Captivities, Servitudes, Banishment, and so many other Afflictions which we suffer in this World, we by Death are in a Moment lifted up from the Dunghil into

Heaven, there to reign with Jesus Christ, and to be Partakers of his Glory, of his Honour, of his Faith, of his Rest, and of his Table.

Was it not a great Joy to the Jews, who had been Captives threescore Years in *Babylon*, amongst the Idolaters in great Misery, deprived of the use and benefit of spiritual Things, such as to assemble together to praise God, and to hear his Word, and to do other things appertaining to the Office of a Christian; weeping sometimes when they were by themselves, and hanging up their Harps and Instruments, thro' Grief that they could not serve God according to their Desires, nor sing his Praises among the Strangers; was it not a great Joy then in these Circumstances to have the King's Letters to return into their Country, build their Temple; and there, according to their ancient Manner, in all Liberty, Serve, Praise and Worship their God? And is it less to us, when after a long and tedious Captivity that we have endured
in

in this World, conversing with Idolaters, Unbelievers, Blasphemers, Despisers of God, and of his Word, we are delivered and have our Passport to go into this celestial *Jerusalem*, and into the holy Temple of our God, there for to praise him perpetually, and in beholding his Goodness, to glorifie and sanctifie his holy Word?

Death is also to be desired by reason, that with our Sorrows, it also ends our Mourning; we in this World are always sad, heavy, and melancholy: In it we weep, we sigh, and always wear the black Weed: But when by Death we go forth of it, to go into the House of our Bridegroom, we put off, and leave the morning Weed for to take our goodly and sumptuous Abiliments; and everlasting Joy shall be poured on those which have been the faithful Servants of God, and [then shall be accomplished That which hath been promised them. You that do weep in this World are happy, for you shall laugh: there shall be no more Grief, nor Com-
plaining

plaining, nor Tears ; for God, at our coming into his Kingdom, will wipe them away from our Eyes ; we shall be comforted, and we shall rest in *Abraham's Bosom*, as did *Lazarus* ; there shall be no other Question, but of singing and saying every one to our Souls,

*Praise thou the Lord, O my Soul !
and all that is within me Praise his Holy Name.*

So to the Harp and other Instruments, Go to, awake that you may now be set up again in the estate to serve God, and praise him for his Goodness ; say to all the Church,

O ! give Thanks unto the Lord, and call upon his Name : O ! let your Songs be of him and praise him, and let your Talking be of all his wondrous Works.

Say to all Creatures, Bless the Lord in all his Works, praise and exalt his Name. Bless God ye Angels of Heaven, Sun, Moon, Fire, Air, Water, Earth, Trees, and Beasts. A Maid that hath long time been Betrothed, desires that the Day of her Marriage were come,

come, and when it is come she rejoyceth, seeing that she shall soon be brought to her Husband's House to dwell perpetually with him; We ought also to comfort our selves, when the Time draws near that our Lord must come; and we ought to attend him waking as did the five wise Virgins, that so soon as he shall be come, we may go into the Wedding with him, and that the Gate be not shut against us, as it was against the five foolish, because they were fallen asleep.

Another Reason why Death is to be wished for, is that it causeth us to see our Friend and Saviour Jesus Christ, of whom we have as yet seen but the Picture. The Prophets and Apostles have described him unto us so Fair, of such a comely Stature, so Courteous, so Vertuous, so Loyal, so Eloquent, so Lovely, so Noble, so Rich, so Loving of Us, that for our Salvation he did abandon his own Life, which ought more to move us than any other Thing. Where is that Person, who having
heard

heard of so many Perfections to be in his Friend, would not burn, and be altogether transported with Desire and Affection to see him? If our King, or some Prince of Renown comes into our Country, we desire to see him, because of the Report which we have heard of his Vertue and Valour. If *Hercules*, *Alexander the Great*, *Cesar* *Cato*, of whom we so much commend the ancient Pictures, were now in this World, we would, thro' Curiosity, go a hundred Miles to see them; with what an Affection then should we aspire to that Day, in the which we shall Face to Face see and behold that so mighty Prince, who with an invincible Force hath broken the head of all our Enemies; who like unto a valiant *Joshua*, in despite of them, hath brought us through the Dangers, and conducted us into the Land which God promised us? What a Pleasure shall it be to us to see him glorious, and in triumphant Array, and round about him the goodly Trophies of his great Victories set up? It is said, that when *Alexander*

der

der had overcome *Darius*, King of the Persians, entring into the Place where he made his Residence, he sits down in his Throne, and that presently a Greek Gentleman of his Company began to weep for Joy, in speaking these Words: O happy Day in the which we see our King victorious against the Barbarians, and their Pride trodden under Foot! O that all *Greece* had now the Sight and the Pleasure of this Spectacle. Think what Joy it will be also to every faithful Man, to see Jesus Christ in his Royal Seat, holding under his Feet all his Enemies and ours, but especially the Serpent, whose Head is already broken, and now he doth nothing else but wag his Tail, waiting his final End, which shall be at the Day of Judgment. Many Kings and Princes did with great Affection desire to see him, when he was on Earth in the Form of a Servant. And *Simeon*, because he saw him so, did so rejoyce, and was so satisfied, that he feared no more to die: Ought not we more to desire to see him

him in Heaven in a Kingly Robe, with Company, Greatness, Majesty and Pomp, and in the State of a Lord? The Queen of *Sheba*, who being induced by the Rumour which was spread over all the Earth of the great Court of King *Solomon*, came running thither, from the farthest part of the South to see him, and to hear his Wisdom; and after she had diligently considered his great and marvellous Wisdom; the Order, the Splendor, and State of his House, stood all astonished, and with great Admiration, said, *O how happy are the Servants of thy House, who may see thy Face every Day, and hear thy Divine Speeches!* Let us say also, *O thrice, and four times happy are the Faithful, who dying go directly to Heaven, to behold the Face of Jesus Christ, who is Greater than Solomon:* For the only Contemplation of it, makes Man content in every Point; in taking from us the Memory and Feeling of all other Pleasures, causeth that we cannot, nor will not turn our Eyes and Thoughts from it. Now
Death

Death doth not only cause us to see Jesus Christ, but maketh us with him to behold the Angels, the Patriarchs, the Prophets, the Apostles, the Martyrs, which have been singular in Graces and Vertues. And if any Man that hath a Heart towards God, desires to see the Church well ordered in this World, and preferreth it to all that can be given him; albeit, the Order is never so great, yet there will be many Things more to be desired; with what Vehemence and Heat then should he wish to see it in Heaven, without Spot or Wrinkle, shining like the Sun, clothed in Robes as white as Snow, set forth in Nuptial Order?

The last Reason, for the which we ought to desire Death, is, that by it our Spirit being parted from the Body, which doth clog it, is more at liberty, and more capable to look into the Mysteries of God. We live all in this World with a natural Desire to know; therefore it is that for our Contentment, we seek always to hear and see some Novelties;

veities ; now is it not possible that here beneath we should come to any great Knowledge, chiefly of the Truth, as well because that of it self it is obscure and hard to know ; as also, for the Cares, Perturbations, Afflictions, Passions, &c. wherewith our Mind is intrangled and hindred, whilst it is in our Bodies, which are unto it as Dust in a Man's Eye, which doth hinder it from discerning any thing understandingly. This is the Reason wherefore God saith unto Moses, *That whilst we live we cannot see it clearly:* For the which also St. Paul saith, *That we know but in part;* and St. John, *That we may see the Mysteries of our God, but as it were in a Glass, or through a Window;* but when our Soul shall be parted from this Body, and the Vail taken away which blindeth her Eyes, then shall it behold and see God Face to Face, then shall it have the perfect Knowledge of him and of Jesus Christ his Son, and in it Eternal Life. We shall behold that which now we worship ; for we shall enter into the Sanctuary of our Lord, and
there

there shall look on him without ceasing, the Propitiation and the Cherubins: Nothing neither of the Law nor the Gospel shall be any more unknown or hid from us. God will shew unto us, as unto his Friends and Familiars, all the Riches of his House; he will talk friendly with us, and will impart all unto us. An ancient Man, turning from Merchandise, and being entred into the Hall, where Demetri ix, and Phalere ix, read, when he had heard him a little while, begins to complain, and said, O unhappy Man that I am, have the Goods of this World been the Cause that I have been so long deprived of such good Things as these? Let us also say, O Miserable Life, wilt thou last much longer? Wilt thou not shortly let us go whither we aspire? which is the School of our God. Must we lose so many Days? Happy Death wilt thou not hasten to bring us thither? We see by these Reasons what occasion we have to fear, flie from, and complain of Death, which is a Rest and Sleep most delightful above all other; for
there

there is no Noise nor Dreams to trouble or interrupt it : it is a wholsom Medicine, which being swallowed, doth heal us of all Diseases, and taketh all Pain from us : Which *Socrates* considering, after he had drunk the Poison by the Commandment of the Athenians, who had unjustly condemned him to die, when the Venom was dispersed in his Members, and his Friend *Crito*, a little before he gave up the Ghost, had asked him, if he would command him nothing ; No, said he, *but that thou offer Sacrifice to Esculapius, the God of Physick, to give him Thanks ; for I never took a Medicine of such great force, nor which wrought better.* It is a great shame that these Pagans in their Ignorance and Infidelity seem to be better Instructed and more Vertuous than we are ; for we fear Death, and flie from it, as an evil Thing, and they hold and esteem it as an incomparable Good. *Epaminondas*, at the Hour of his Death, perceiving his Friends about his Bed weeping, comforted them, saying, *Re-*
joyce

joyce O my Friends, for your Friend Epaminondas is going to begin to live. Is Death then an Evil, which hath nothing else of that which we esteem Death, but the Name and Reputation, for indeed it is a Life? Also is this Life a Good, which hath but the Name of it, for in Effect it is a very Death? Both the one and the other, as saith St. *John Chrysostom*, is masked, and have both false Faces. Life, which is so evil-favoured hath the fair, which maketh it to be feared and hated. When it presents it self unto us so mask'd, at the first it seems fearful; but if we put up the Mask we shall find it underneath so Fair and Beautiful, that presently we shall be inflamed with the Love of it. Let us then take away this vain Fear of Death; let us believe that which is true, that it is the greatest Good that can happen unto us. That which anciently *Apollo* answered to *Pindar*, being questioned, what thing he did esteem the most Healthful and Profitable to Man, *To die*, answered he. It
is

is said of *Cleebis* and *Biton*, that God would recompence them for their Piety, and Obedience, and Respect which they had born towards their Mother: now having given them leave to demand what they would, they referred themselves to his Judgment, as knowing best what is most profitable and necessary for us than ourselves: What came of it? The same Day they died. Whereby did appear that there is nothing more profitable unto Man, than Death, by the which we are led into a place of Pleasure, where we begin to live. In the old Time the Sepulchres were built in Gardens, which was done not only for to bring into our Minds our End, in taking off our Pleasures and Delights, and by that means to moderate them, but also for to instruct us, that Death is a Guide to Pleasure and Paradise, and is as a Passage for to enter into a pleasant Orchard; it is the reason for the which at *Athens*, when they buried the dead Bodies, they turned their Faces towards the East, and

and not toward the West, to shew that in Death our Life and Light begins. Why do we put our Bodies in Sepulchres as in Chests, if it be not to shew that they are not lost, but laid up as precious Vessels of the Holy Ghost, and that in time they shall be taken forth, and shall be put into Light, for the Decoration of the House of their Lord. These things considered, let us take away all Fear and Apprehension of Death, let us rejoyce and sing as do the Swans when they are near their Death; let us say with *David*, *Lord I have been glad when it hath been said unto me, Go to, let us go into the House of our Lord.*

It remains now, before we end this present Treatise, to shew how we should behave our selves at the Death of our Friends, and how to mitigate the Sorrows, which we conceive for them, which to do, we must consider that which followeth:

First, The unavoidable Necessity of all Men, the which cannot be remedied

ed neither by Counsel nor any other means. *David* having regard thereunto, did comfort himself after the Death of his little Child, for whom he had wept and prayed so much during his Sicknes, when there was yet some Hope to impetrate of God, by humble Prayers, that he would restore him to Health; but when he saw that it was too late, that all Tears were now vain and unprofitable, he left his Mourning, and began to rejoyce. *Jesus Christ* saith that every Day hath Afflictions enough of itself to trouble us, without heaping on those of others, either of those that are gone, renewing it by the remembrance of them; or of those which are to come, anticipating by Fear and Conjecture. This is an Instruction most necessary, and which we ought to take, for the Rest and Tranquility of our Minds.

Secondly, We must consider when our Friends dye, that it is the Will of God which doth, nor ordaineth, nothing but for the Good of his Children;

as faith *St. Paul*, to those that are loved of God, all things succeed and turn to their Profit: If we do not believe, that we are Unbelievers; if we believe it, we ought not to grieve for any thing that befalls us; for all is profitable to us. Now there is no great reason that we should hide us from our Profit: The sovereign Wisdom of God is the Cause that there is nothing better done than that which he doth; and his Goodness that there is nothing better: if there be nothing better, nor better done than that which he ordaineth and disposeth; and he disposeth of us, and of our Affairs, and generally of all that which happeneth unto us, why do we sorrow, why do we desire any thing else? For we cannot have any thing that is better; why do we complain? for all is well and cannot be better done.

We must, thirdly, think, that to Die is a thing general and common to all: We pass and fly away as doth the Water of a Brook; and it is an Act and Statute

D

tute of our God, that we must Dye all : if then that happen unto us which is common to all, is it not a great Folly and Pride in us, to desire to be exempt from the common Condition, and to wish for a particular ? What are we the worse that our Friends are dead ? so do those of our Neighbours die. *Menander*, writing to a Friend of his to comfort him, alledged this Reason unto him : *Thou shouldst have, saith he, just Occasion to grieve if thy Fortune and destiny were worse than other Mens; but if it be alike, why dost thou complain ?* There are more, that if we would diligently consider and make an entire Comparison between us and others, we should find there are an infinite many worse fortun'd than we are. And that is true which *Anaxagoras* said; as reporteth *Valerius*, *That if it were possible to assemble all the Miseries of the World on a heap, and afterwards to part them by equal Portions, there is not he but would rather chuse his own, than his part of the whole Heap.* Seeing that we are not alone losing our Friends, and that if we will look into it, we shall find that there are enough more ill at Ease than we : Let us content our selves, that so it pleaseth God, and let us not desire Immortal Friends, where we see those of others to be but Mortal.

Again,

Again, let us think that it is a natural thing to die, as it is for Winter to be cold and Summer hot. Our Bodies (saith St. *Paul*) are mortal; then let us not marvel if in Winter there be Rain, Frost and Snow, for the Season brings it: Let us not marvel that the Night follows the Day, and that Man at Night after his labour goeth to sleep, for all that is natural. Also ought not we for the the same reason to be astonish'd when a Man dyeth? No more, saith St. *Basil*, then when he is born and cometh into the World, for the one and the other is ordinary: And want of considering it, is cause oftentimes that at the death of our Friend we are so amazed, as if it were a thing prodigious and not accustomed. When News was brought to *Anaxagoras*, that his Son was dead, it moved him not at all, only he said, That it was not a new and unusual thing that a mortal Man should die, and that when he begot him, he did not beget him immortal. What made him so constant, but that before-hand he had foreseen and often considered that it ought so to come to pass, being a natural thing?

Moreover, we must consider, that Death is a Tribute which we owe and are bound to pay unto Nature. Thou art Dust and Earth, and to Earth thou shalt return,

faith God, speaking to Man after he had sinned : Then, when one of our Friends dieth, why are we discontented ? Because he hath quitted himself and payed what he ought ? If he had payed his King the Tribute and ordinary Tax, we would approve of that as most right, and an Obedience and Duty towards his Prince ; and if he hath done as much to Nature, what reason is there to grieve at it ?

Again, that in it God heareth us, for we ask of God that his Kingdom come, and that his Will be done ; what do we jest with God, asking him that which we would not have, and fear to obtain ? and do vex our selves, and murmur, instead of giving him thanks when he hath granted our Requests ? We shew well that we think little on the Prayers which we make : for if we thought upon them, either we would not pray so, or else in praying, so if God grant our Request, we would not be sorry for it.

Again, that when our Friends die we lose them not ; for our Lord, whose they are, both before and after Death, is not the God of the Dead but of the Living. *Cirrus*, speaking to his Friends before his Death, to comfort them, said, Do not think when I shall be dead that I am lost, or shall come
to

to nothing. When we sow a Land, the grains of Corn are not lost, they rot therein, but it is the better to fructifie; so are our Bodies in the Earth, for to revive one Day, and to rise again in Incorruption, Immortality, and Vertue. When also a Man goeth along and tedious Journey, do we think him lost? When any one of our Friends is at the Court with his Prince, who will not suffer him to depart out of his Company, raised to Honour, and provided of great Offices, are we sorry for it? Why then are we sorry for a Friend, whom we know assuredly to be in the House of God, in Honour and Credit, and so well at ease, that he would not change for all the Felicity of this World? Again, that it is a very dishonest and unseemly thing in a faithful Man to grieve so immoderately and as if he were desperate: A Christian ought to have a Strength and Courage, which should be invincible against all Adversities, and even against the Gates of Hell: He should be like a Building grounded upon a firm Rock, that may hold firm against all the Storms, Waves, and Winds, and all the Inconveniences wherewith he may be assailed; he must not be soft, and yield presently to Adversity, melting in Tears, and therein drowning

(as *David* said) his Bed. The Lacedemonians in time past had a Law, by the which it was ordained, that whosoever would weep for the Death of his Friend, should put on Womens Cloaths, to shew that it is more answering to a cowardly and effeminate Heat, than to manly Courage. And as it happens in Mens Bodies, that when they are tender and delicate, they cannot endure the cold in Winter, nor yet the heat in Summer; so may we judge of such Courages, that if they cannot bear Adversity without Impatience, no more can they Prosperity without Insolency.

We must finally consider, that by the Tears and Complaints which we use at the Death of our Friends, we do not remedy our selves, no more than doth the sick Man his Disease by his Sighs, but rather doth encrease his Misery. And we may say that even as by common Experience, and the Reports of Physicians, we see in cholerick Folks, that the more they anger themselves their Rage and Choler doth augment: Also in the mournful and heavy People, that continuing in their Tears and Lamentations, their Sorrow doth grow and strengthen. So said an ancient Philosopher to *Arcinoe*, to comfort her, *If, said he, thou lovest Tears, they will love thee*
reci-

reciprocally, and, as Friends, will always frequent and accompany thee. What then doth this great Mourning profit us, if not to make us more miserable? Ay, but will some say, in excusing themselves, it is a natural thing to Weep at such an Accident. I agree to it, neither will I condemn a moderate Sorrow. As a certain Man saw an ancient Philosopher weeping for the Death of his Son, and did reprove his Inconstancy; he answered him very well, saying, *Good Friend, suffer me to be a Man.* We must not be like Barbarians or Savage-Beasts, without Humanity, without Affection, without Pity or Feeling. *I wish, saith Pinder, not to be Sick; but if I am, I would not be without Feeling; for it is an evil Sign, when in our Sickness we are dull and feel nothing.* Then when in our Mourning we shall keep the Mean, and shall avoid the two Extreams, which St. Basil doth condemn as vicious, which is, that we be not Stoicks; that is to say, without Affection; nor soft on the other side, to suffer our selves to be won and overcome with Sorrow. I do approve that if we shew our selves Men in Weeping, let us also shew that we are Christians furnished with Hope in Correcting and Moderating our Sorrows. Others say, *I loved them so dearly.* If thou lovedst him

so dearly as thou sayest, shew it, and rejoyce at his Happiness and Rest. I rather believe that which causeth in us this great Mourning, is the Love which we have of our selves, which is the cause that we grieve at the loss of our Friends, not for the Respect which we have to them, but to our selves, being discontent to be deprived of the Pleasure and Consolations which they gave us. Which Jesus Christ said unto his Disciples, seeing that they grieved that he had told them, that in short time he should be put to Death: It is not for Love of me that you are so heavy; for if you loved me you would be glad, forasmuch as it is my Good or Happiness to Die. Others say, *He was so honest a Man, therefore is it that God took him, as he did Enoch, for fear lest by the Malice and Corruption of this Age, he should change.* When the Fruit is ripe, must it not be gathered, for fear lest it should rot on the Tree? Others say, *He died in the Prime of his Age.* By so much the happier is he; For, as said *Anacharsis, That Ship is happiest which arriveth first at the Port.* Moreover, there is no certain Time determined for all Men to die; but, as we see in Fruit-time, some are gathered sooner than the others, so is it amongst Men. There are some also that say, *We must Honour the*
Dead,

Dead, by Mourning for them; falling into the Superstition of the Jews, who, holding this Opinion, did hire certain Singers and Musicians, to sing Pitiful and Funeral Songs for the Death of their Friends; which Jesus Christ did reprove in the House of the Prince of Synagogue: and not without cause, for it is not good in Praise of a Body to mourn for it: Complaints and Tears are rather signs of Misery than any thing else. We do not now weep for the holy Martyrs, which yet we should do, if in Tears there did consist any Honour; but we Honour them by a Remembrance of them, with Blessing and Thanksgiving, and by Pain and Study we endeavour to follow them. If likewise we have a Friend whom we will Honour after his Death, it must not be with Tears and Lamentations, but rather by an honourable Mansion which we are to make of him and of his Vertues, and by a desire which we have to imitate and follow his good and laudable Course of Life.

It is time to conclude this present Treatise, and to resolve on the precedent Reasons; that we must neither fear nor fly Death, but rather love and desire it more than Life, and prefer the Day of our Death before the Day of our Birth: for by

our Birth we come to Pain and Affliction; and dying, we go to God, and to perpetual Rest. Let us then strictly examine them, and judge of them, that we may take away the Fear of the one, and the excessive Love of the other. God through his holy Spirit give us the Grace to do it; so be it.

A clear
DECLARATION
 OF THE
 Resurrection of the DEAD.

FOrasmuch as in all times there have been some who have mocked at the Resurrection, and have utterly denied it: *Mat. 12. Acts 17. 1 Cor. 15.* it is not without good Cause that the Apostle, *St. Paul*, doth so carefully teach us, that the Dead shall Rise again: for even as this Knowledge doth bring unto us a soveraign Joy and Consolation, and doth give us a Will and Affection to follow, unto the end, **JESUS CHRIST** our Head and Spouse, to be Crowned with him, with that eternal Beatitude which God hath prepared for his Children, *Mat. 25.* so also those that are not assured of the Resurrection, which is the Foundation of our Religion, are less affectionate to follow the Lord, and to give themselves to Piety and Justice. And we must not doubt but the Wicked, who abandon themselves to all Impiety against God, and who, without Remorse of Conscience,
 do

do exercise all sorts of Wickedness against their Neighbours, they do it so much the more freely, as to perswade themselves that if they escape the Judgment and Punishment of Men, they shall hear nothing of it after this Life. For seeing that to avoid only the Vengeance of the Magistrate in this World, they hide as much as they can their Iniquities, and give such good Colours to their Misdeeds as possibly they can, that they may not be convicted Wicked; how much more do you think they would be bridled from doing Evil, if they were perswaded that although their Bodies Die, yet their Souls shall remain Immortal, and shall endure the Judgment of God which it hath deserved; and that one Day their Bodies shall rise again, that both Body and Soul may be eternally tormented in Hell, *Heb. 10.* by the Judgement of God so horrible and fearful, *Heb. 10.* whereupon we may see how necessary it is to know that the Dead shall Rise again, this Doctrine being the principal Upholder of Christian Religion; of which, if a Man be not altogether perswaded all is nothing. And it is impossible to persevere amongst so many Difficulties and Afflictions which are daily present at the Serving of the Lord: For if the Hope of the Resurrection were
not,

not, we should be the most Miserable of the Earth, *Cor.* 15. seeing that in this World the Faithful are ordinarily more afflicted than the Infidels; but our Consolation is the Promise of Jesus Christ, that although the World shall rejoyce for a time, and that we shall weep, *John* 16. *Rom.* 8. *Psal.* 37. and 73. the time will come that our Head will visit us, and rejoyce our Hearts with a Joy that shall never be taken from us.

Now for to understand this Article of Faith, we must well consider these three Points:

First, We must know whether the Soul now dieth with the Body or no.

Secondly, Whether the Body returns so to the Earth, that it cannot rise again.

Thirdly, If it doth rise, who is it doth raise it, and in what Estate it shall be when risen.

The First P O I N T.

AS for the First Part: The Lord for to declare unto us the Immortality of Souls, compares Death to the Sleep of Man, and saith that those that are Dead, Sleep: assuring us, that even so as when the Body doth Sleep, the Soul doth not Sleep,

Sleep, as appears by so many Dreams which Men have; that also, although the Body shall be put into the Sepulchre, as in a place of Sleep, nevertheless the immortal Soul shall be gathered and assembled in its place; from whence it shall come again at the Day of Judgment to put on her Body, that therein she may enjoy the happy Life, or suffer eternal Punishment, *Rom. 2. Mat. 25. Luke 8.* The Apostle speaking of the Daughter of *Icarius*, whom the Lord did raise again, saith, *That the Spirit did return into her*; shewing that it was not Dead like the Body, but only that she was gone to the Place, from the which, by the Commandment of Jesus Christ, she came again to re-enter into her Body: as also that of *Lazarus* of *Bethlem*, *John 11.* For even so as the Body doth return to the Earth, from whence it was taken; so the Spirit doth return to God, who gave it. The same Evangelist declares, that the Soul of *Lazarus* lives in Heaven, and that of the evil rich Man in Hell, *Luke, 16.* And the Lord Dying, to shew that the Soul was not subject to Death as the Body, did recommend his Soul to his Father, *Luke 22. Acts 7.* St. *Steven* the first Martyr, recommended his to Christ. St. *Paul* desired to be dissolved, and to be with Jesus, *Phil. 1.*
know-

knowing that after his Soul should be delivered out of the Prison of his Body, it should go to the Joy of the Children of God. Unto the Thief it was said, *This Day thou shalt be with me in Paradise,* Luke 23. John 5. 6. which cannot be understood of the Body, but shews that the Faithful dying, makes the Passage from Death to Life.

The which ought only to be understood of the Soul, seeing that the Body must first be brought to Earth, and that it must put off all Corruption, for to rise at the last Day Incorruptible and in Glory, *Matth.* 22. Thus Jesus Christ against the Sadduces, who denied the Immortality of Souls, shews, that forasmuch as God calls himself the God of *Abraham, of Isaac, and of Jacob, Exod.* 3. infallibly the Souls departed do live: for he is not the God of those that are dead in such sort, that they are no more, but he is the God of those that are, and that live; and doth good to the Posterity of those that are, and not of those that are not; which cannot be understood but of their Souls, seeing their Bodies were returned to the Earth. Whereby we see that they deceive themselves greatly, that say that their Souls die and vanish with the Body where they sleep: also those likewise
who

who think that they enter into other Bodies, *Mark 6. Luke 9.* Even the Pagans, by natural Apprehensions, have believed that the Souls were immortal; as we see that *Euripides*, in the Tragedy which he entituled *Hecuba*, doth declare it, when he brings in *Polixena* speaking to *Hecuba*, and dying, saying to her, *What shall I say to Hector thy Husband, who was dead?* She answered her, *Tell him that I am the most wretched in the World.* And in that which he entituled, *The Suppliant*, he says, *The Spirit shall return to Heaven.* Likewise *Pholices* says, *That the Soul is immortal, and, living always, waxeth not old.* *Pythagoras*, in his *Golden Verses*, said, *If when thou hast left the Body thou comest into Heaven, thou shalt be as God, living always, and being no more mortal.* *Cicero* likewise writes of it in his *Book of Friendship*, and in that which he writ of *Age*, in some sort comforting himself in the Hope which he had of the Immortality of the Soul. We see then that it is a thing most assured, That the Soul is Immortal, as the Lord by his Word, which is the infallible Truth of Heaven, doth shew it us. And likewise, the Pagans, how ignorant soever they were of the true Religion, have well understood it. Wherefore those that deny the Immortality

lity of Souls, accuse God of Lying, and make themselves in a worse Estate than the Pagans.

This Knowledge is a great Consolation to the Faithful in all their Afflictions, and doth take from them the Fears of Death, knowing that their Souls, being separated from their Bodies, live in Heaven, *1 John 2.* in which they are admonished, not to settle themselves upon the transitory things of this Life; and not to load their Souls with the Burthen of Sin, to the end that dying they may be raised up towards God our Father, and Jesus Christ our Saviour, unto whom we ought with a stedfast Faith to recommend them. Now even as the Faithful do rejoyce at it, the Unfaithful, on the other side, knowing the Souls to be Immortal, are so much the more fearful of Death; seeing the eternal Pains and Torments to be prepared for them at their going forth of this World, *James 1. 1 Pet. 1. 4.* So that which serveth to the Elect for Joy and Instruction, is unto the Wicked nothing but Sorrow and Occasion of Despair.

The Second P O I N T.

Touching the Body, it is all apparant that it is subject to Die, as well because that we know that those that were in times past are dead, and that we see that those of our time die one after another; as principally because that the Lord declares to *Adam*, that by reason of his Sin, he with his Posterity shall be subject to return into the Earth, from whence he was taken, *Gen. 3.* The Apostle says, *Rom. 5. 6.* That by Man Sin came into the World, and by Sin Death, and so Death came unto all Men, by reason that all have Sinned, and the Reward of Sin is Death, whereof the Hour is uncertain unto us, *Luke 12.* Although we are certain that it is the Journey that every Man must go, by reason that unto them all it is ordained to Die once, *Jos. 12. 1 Kings 2.* The Scripture is full of Testimonies upon this matter, although it be well enough known of all by every Day's Experience, *Heb. 9. Job 14.* The Pagans themselves without Instruction of the Word of God, have well understood that unto Man it is a thing that cannot be avoided; as *Enripides* shews it in the Tragedy of the Supplicants, saying,
That

That every part of Man must return from whence it came; the Spirit into Heaven, the Body into the Earth, which is the Mother and Nurse thereof. Wherefore it is a thing known to all, that we must die: But now by how much it is easie to believe, that Necessity to Die is imposed upon us, by so much is it more difficult to believe that our Bodies being returned to Dust, shall rise again: And indeed the sensual Man cannot comprehend any thing therein, neither hath any thought of it; as we see that the Pagans never thought of it, although that they have disputed of the Immortality of Souls. But the Man that is regenerate by the Spirit of God, doubts not but that the Lord can raise the Dead, seeing he will have it so, and that nothing can hinder his Will, *Psal.* 115. For, as saith the Prophet, he doth what he will, *Apoc.* 4. We must then see how the Scripture doth assure us, that the Bodies as well of the Good as of the Wicked, shall rise again, the first to be Crowned with Glory, the other with perpetual Infamy, *Dan.* 12. For to teach us the Resurrection, it compares Death to a Sleep, as hath been already said, to the end we may be certain that as the Bodies, after they have laboured, shall rest by sleep, that they being awaked may with
so

so much more Alacrity return to work; so when we shall have made an end of this present Life, our Bodies shall be brought to the Tomb, as in a Bed of Rest, for to rise again from thence at the latter Day, and be put into their place. *Job*, prophesying of the Resurrection, the which he did firmly believe, says, *I know that my Redeemer liveth, and that he will stand up at the latter Day upon the Earth; and although after my Skin, this Body shall be devoured by Worms, yet with my Flesh shall I see God, I shall behold him, and my Eyes shall look upon him, and none other for me, although my Reins are consumed within me, Job 14, & 19.* *David* foretels the Resurrection of Christ, by whom we shall rise again, the which was figured by this, that *Jonas* was three Days and three Nights in the Whale's Belly, as *Jesus Christ* himself declares it, *John 2. Mat. 12.* The Prophet *Isaiah* in the 26 Chap. speaking of the Elect, saith unto the Lord, with Faith, Thy Dead shall live, and rise again with my Body; Awake, and rejoyce the Inhabitants of the Dust: for thy Dew is as the Dew of the Fields, and the Earth shall cast forth the Dead. The Lord willing to assure his People *Israel*, that delivering them from the Captivity of *Babylon*, he would bring them back into the Land

Land which he had given them, he said unto them, in a Vision, by the Prophet, *Ezek.* 37. that as certain as the Dead shall rise, so certainly will he deliver them from the Captivity of the Babylonians, for to set them in Peace in their own Land. *Daniel* saith, that those that sleep in the Dust shall awake, some to eternal Life, and others to perpetual Shame and Infamy; and those which have been wise, shall shine as the Brightness of the Firmament, and those which do perswade Man to Righteousness, shall be as Stars for ever and ever, *Dan.* 12. Jesus Christ shews the Sadduces, that the Dead shall rise again, because that God is their God, *Matth.* 28. In *St. John*, Chap. 6. he saith, that the Will of his Father who sent him, is, that he shall lose nothing of all that he hath given him; but that he shall raise it up at the latter Day. The Apostle declares that Christ is risen again for our Justification. Then he saith that even as we die in *Adam*, so we shall rise again, and shall be quickened in Christ, *Rom.* 4, 5, 6. *1 Cor.* 15. For seeing that he who is the Life, when he was put into the Tomb, thereby made many to rise again, by much more reason now, being risen again and glorified will he raise us again, *John* 19. *Psal.* 36. *Matth.* 27. In like
man-

manner he declares, That he that believes Jesus is dead, and risen again (of which we have the surest Testimonies) ought by the same Parity of Reason to believe, that God will bring from the Grave those that sleep in Jesus, who shall from thenceforth ever live with the Lord: Wherefore, says *St. Paul*, comfort one another with these Words, that is, let this be your Consolation in the midst of all your Trials, Afflictions, and Troubles upon Earth, that they cannot last long, but must end with your Life; when you shall descend into the Grave, where you shall not long remain, but the same Power that raised your Blessed Redeemer from thence, shall have the same Effect on you, and likewise raise you from the Dead, and you shall be joyned with Christ your Head, and live with him in everlasting Glory: this is the very Sum of our Christian Profession, and the highest Point of our Faith.

All Humane Wisdom, which is Folly before God, *Matth. 24. 25.* cannot perswade themselves, that the Bodies which are returned into Dust can rise again, *1 Cor. 15. Phil. 7.* nor those which have been burned, whereof the Ashes have been dispersed with the Winds, *2 Cor. 5. Acts 2. 4.* nor those which have been devoured by Birds and
by

by Beasts, and digested, and reduced to Dung, *1 Thess. 1.* nor those which have perished in the Waters, which have been Food for Fishes, *1 Pet. 1. 1 Cor. 1.* But the Lord by that which he had done before, plainly sheweth, that hereafter it shall be very easie for him to do what he will with our Bodies; For, seeing he hath made all things of nothing, can he not make that to return to Life, which hath already been? *Gen. 1. Psalm 33. Gen. 1.* And, as he made Man first of the Earth, can he not as well make him to rise again from it? *Gen. 1.* In the beginning the Earth was so obedient unto him, that when he commanded it to bring forth the Bud of the Herbs that beareth Seed, and the fructifying Tree, and the living Creature, Beasts, Worms, &c. it of it self immediately brings forth that which before had never been: How much more easily, by the Commandment of God, may it restore many which have already been, and shall be returned into it? *John 11.* We see that although that *Lazarus* of *Bethania* had already been three Days in the Earth, and nevertheless when the Lord commanded him to come out of the Earth, presently it was done: He himself also rose again from the Earth the third Day, for to assure us that he will raise us again, *Math.*

28. *Apoc.* 1. For as Death could not overcome Jesus Christ, but that he is risen, so shall it not be able to hinder his Members from rising again, because that he hath as much Power over the Dead, as over the Living, *Rom.* 14. *Gal.* 1. 1. *Theff.* 1. 4. If God hath raised the Head, it followeth that he will also raise the Body, which we are, if we believe. When we consider that he did hinder the so hot burning Furnace from doing any hurt to *Shadrach*, *Mesach* and *Abednego*, *Eph.* 4. *Dan.* 3. we shall not find it an impossible thing to God, to make them rise again which have been buried, that they may be reunited unto their Souls. And he that shut the Lion's Jaws, because they should do no harm to *Daniel*, *Dan.* 6. shall be able to raise those again which have been devoured. And he commanded the Fish to cast up *Jonah*, *Jon.* 2. also can he easily cause that the Sea shall obey him, when he shall command it to cast up his Dead. In brief, the Faithful cannot doubt of his Resurrection, knowing that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor Things present, *Rom.* 8. nor Things to come, nor Height, nor Depth, nor any other Creature, can separate him from the Love which God beareth in him, in Jesus Christ our Lord, *Rev.* 20. For also the Sea must

must cast up those dead Bodies which are in it, and Death and the Grave, those which are in them; forasmuch as the Lord hath the Keys of the Grave and of Death, having Power over them.

Rev. 1. Moreover, God cannot be True, nor truly Wise, nor Almighty, nor Just, if he doth not raise the Dead, and by Consequence cannot be God: And so who denieth the Resurrection, denieth also that there is a God; for seeing by his Word he promiseth to raise up the Dead, if he do it not, he is not true. And, seeing that he declares, that he will have it, if he doth it not, it follows, that it is for want of Knowledge, and of Power, and so shall neither be truly Wise nor Almighty. Also he shall not be Just, if he doth not render to every one that which he promiseth him; for the Author to the Hebrews, saying that God is, saith also that he is a Rewarder of those that seek him, *Heb. 11. Matth. 10. Mark 8. Luke 9.* Now in this World, the Children of God have nothing but Afflictions every Day, being set out for a Show, as Men condemned to Death, and being made a Spectacle to the World, to the Angels and to Men, *Cor. 4. John 16.* As our Saviour also saith to his Disciples, You shall Weep and Lament, and the World
E shall

shall Rejoyce, 2 *Tim.* 3. And the Apostle declares, That whosoever will live holy in Christ, he shall endure Affliction, *Acts* 5. 20, 21. We see that the Apostles and those which received their Doctrine, have almost always been in continual Afflictions, *Col.* 1. *Heb.* 10. 11. In our time the Afflictions of the Faithful have been notorious, that there is none so simple but may see them, *Matth.* 6. *Mark* 14. *1 Cor.* 10, 11. *1 Thess.* 1. 3. On the contrary part, the Wicked, instead of receiving Punishment in this World, are ordinarily better at their Ease than the Faithful, and do flourish like the Bay-tree, as saith the Prophet, *Psalms* 37. Wherefore there must necessarily be another Place where the Good shall be recompenced with Joy, and the Wicked with Sorrow; otherwise God should not be just, and Christ should have died in vain. But some one will say, God doth accomplish his Promises upon the Souls of the Just, and his Threatnings upon those of the Unjust, and by that means God shall not cease to be Just, although he should not raise again the Bodies of Men. With this we must consider, that if it be so, that a free Retribution is done to the Soul, as (according to the Promise of God) it ought to be done to the Just, and Punishment is
justly

justly inflicted upon the Soul of the Reprobate, to the end that the Justice of God may be safe; so must it also of necessity be, that the Bodies be recompenced, some with Honour, others with Disdain, to the end that God may remain Just for ever. For even as the Soul of Man, renewed by the Holy Ghost, giveth it self to serve God, so doth the Body, when it ceaseth from Evil-doing, and being even ready to be martyr'd for professing the Lord, serving to Justice and Holiness, *Rev. 12.* For Example, we have the Prophets, *Rom. 6. Acts 7.* St. Stephen, the Apostles, and so many Martyrs, and true Servants of God, whose Bodies have greatly given themselves to serve God, *Rev. 6. 8.* Also in like manner as the Spirit of the Wicked doth imploy it self but only to offend God, likewise they employ their Bodies to serve to Filthiness and Iniquity, and to do all Evil, *Rom. 6. 7.* Therefore just it is, that the Bodies of the Saints which served God, and of the Wicked which disobeyed God, should both be raised by him to receive according to what they have done for, or against him. Furthermore, They who deny the Resurrection of the Body, do likewise make the Incarnation and Bodily Passion of Jeus Christ unprofitable: For if the Body do not rise

again, what needed he to take Humane Nature upon him, and to suffer in it, to deliver our Bodies from the Everlasting Curse? Seeing, that if it were so, that the Bodies being dead, should so return to the Earth, that they should have no more Being, and so could neither enjoy Happiness, nor suffer Pains and Sorrows; had it not been enough that he had only suffered his Soul, being heavy to Death, for to deliver the Souls from Hell? *Mark 14.* Whosoever then denies the Re-establishment of Bodies, through Ignorance, makes the Humanity of Christ unprofitable, and accuseth God the Father of Cruelty, as if he had taken Pleasure to see his well-beloved Son so cruelly entreated, without having (for his part) deserved it, and without that it should serve to the Elect: He maketh him also (for his part) in Blaspheming, a Lye with his Father, because he says, that he will raise him at the last Day. In like manner doth he accuse the Holy Ghost of Vanity, which by the Mouth of the Prophets hath prophecied and foretold the Resurrection of the Dead: Also he disannulleth Christian Religion; for if the Dead do not rise again, Christ also is not risen, and so the Preaching of the Apostles should be false, and we should be abused
to

to believe their Doctrine, and those which are dead in Christ should be cast away, *Cor.* 15. The Lord sitting himself to our Capacity, as the Mother to the Child, teacheth us the Cœlestial Things by the Comparison of the Things Terrestrial, to the end we comprehend that which otherwise is incomprehensible unto us. And, touching the Matter which we have now in hand, the Prophet *Isaiah* declares unto us, *Isaiah* 19. That even as in Winter the Grasse of the Field seems to be dead, and in the Spring, after it hath felt the Dew, it springs and waxeth green again; so likewise our Bodies, being dead, shall rise again, when at the latter Day they shall feel the Dew of the Grace of God, hearing the Voice of the Son of Man. The Apostle saith, *Matth.* 24. That as the Seed must die before it be quickned, *1 Thess.* *John* 5. and then it riseth, by vertue of the Sap which it hath had in the Earth, in greater Glory than it was sown, *1 Cor.* 15. So likewise all Men must die that they may rise again, the Elect in greater Glory than they were set upon the Earth, by the vertue of the eternal Spirit of Jesus, in whom they died, *Rom.* 1. *Thess.* 4. the Reprobate in greater Dishonour than they were before, by the vertue of the immortal Spirit

of Satan, in whom they are departed. For seeing the Lord doth excellently unfold his Power towards the insensible Creatures, we ought not to doubt, but he hath at the least as much Will to shew his Power in making them to rise again for whom he died, to the end to crown them with Glory; and his Enemies to be charged with Shame and Infamy, seeing they have so much dishonoured him. When a Nut, or the Kernel of a Pear, or Apple is rotted in the Ground, God causeth it to rise again to a great Tree, for to bear much more Fruit, being risen again, than it did before; and a Grain of Wheat, being put into the Ground, and dying, brings forth much Fruit, *John* 12. Do we think that the Lord hath not as great Power to raise up Men, as he hath to raise these things, so small, and as it were of no value? Shall it not be easie for him to raise us again, as it hath been easie to him to draw us forth of the Matrix of the Mother alive, where, before we were born, we were as it were in a Sepulchre? If the Prophets and Apostles, in the Name of God, have raised up the Dead, *Psalms* 18. shall it be impossible to the Lord by his Power to raise them? *2 Kings* 4. *Acts* 9. Let us assure our selves, that nothing can separate the
Body

Body and Soul of the Faithful from the Love which God beareth them, neither hinder, but that he shall make the Wicked both in Body and Soul to be his Footstool.

Now by reason that the Apostle saith, *John* 6. That the Body which is sown is not that which riseth again, *Heb.* 10. *1 Cor.* 15. there are some that will infer thereupon, That at the Resurrection our Souls shall not return into those Bodies which now we have, but into other Bodies which the Lord shall give us. He himself in that place sheweth us, that he speaks not that, but only to shew us, that although our Bodies shall rise in the same Substance which now they have, they shall notwithstanding be changed in Quality and Glory, seeing that this Corruption must put on Incorruption, and that this Mortality shall be swallowed up of Life, and put on Immortality, *1 Cor.* 15. declaring that they shall be these self-same Bodies in Substance, but divers in Qualities. St. Paul saith, *Phil.* 3. Christ will transform this vile Body, that it may be made like unto his glorious Body, according to the Power by which he is able to make all things subject unto himself, *Matth.* 27. Whereon followeth, That as Jesus Christ rose again in the same Body,

which was crucified for us, being cleansed and discharged of all Infirmary, *Luke* 24. *John* 20. Also we shall rise again in the same Bodies which now we have in this World, having in them, Cold, Heat, Hunger and Thirst, Poverty, Sicknes, Banishment, Imprisonment, and such like Adversities, *Heb.* 10. 11. being cleansed and disrobed of all that which by Sin did cause us any grief; for the Justice of God cannot consist without remunerating the Bodies of those that have fought for his Glory, in crowning his Graces in them, and punishing those which have laboured to offend him. Moreover, we see that those which the Prophets and Apostles, and Jesus Christ himself have raised again, *Matth.* 27. it hath been in the self-same Bodies in the which they had lived before. Who doubts but those that rose again at the Death of our Lord, did rise in the self-same Bodies which they had before; for otherwise how should they have been known by those to whom they did appear? The Apostles puts us out of doubt of it, saying, *1 Cor.* 15. That if the Spirit of him who raised Jesus from the Dead, doth dwell in us, he that hath raised up Christ from the Dead, will also quicken our mortal Bodies, because his Spirit dwelleth in us; he saith, moreover, that
the

the Body which is sown in Corruption, shall rise again in Incorruption; it is sown in Dishonour, it shall rise again in Glory; it is sown in Weakness, it shall rise again in Power; it is sown a sensual Body, it shall rise a spiritual Body. Wherefore we ought to believe that the Bodies which now we have, shall be the self-same which shall rise again in the same Substance, but the earthly Qualities shall be changed into heavenly; which is no small Consolation, seeing that we love our Bodies so much, although that in this World they be laden with so many Miseries.

The Third P O I N T.

AS concerning the Author of the Resurrection, the Scripture doth declare unto us, that God the Father in the beginning made Man by his Word, *Gen.* 1. 2. which is his Son, *John* 1. and having made his Body, breathed into him a living Soul, by his Spirit; *Gen.* 2. *Psal.* 33. so in the Resurrection of the Dead, *2 Cor.* 4. he shall raise us again by his Son in a quickening Spirit.

And when the Son of Justice shall come in Judgment for to Judge the Quick and the Dead, *Mal.* 4. the Sun shall wax Dark,

Revel. 1. and the Moon not yield her Light,
1 Tim. 4. and the Brightness of the Stars
shall be seen no more then if they were
fallen from Heaven; and the Vertues
which are in the Heavens, as the Stars,
Matth. 24. the Planets, and other cœlestial
Creatures, with Heaven and Earth, shall
be shaken, *Luke* 21. *Revel.* 6. then the
Sea and her Waves shall Roar after an un-
accustomed manner, *2 Pet.* 3. and when
the Order of Nature shall be changed,
those shall be Signs of the Coming of the
Son of Man, *Matth.* 16. And when that
Jesus Christ, the Son of God shall come,
who took humane Nature upon him in the
Virgin's Womb, *Luke* 1. *Acts* 1. he shall
come in the same Body, wherewith he did
converse here below upon the Earth, be-
fore and after his Death, as he himself de-
clares, calling himself the Son of Man, sent
of God his Father, *Matth.* 24. *Mark* 13.
(who gave him Power to do Judgment, in
so much as he is the Son of Man) *Luke* 24.
John 5. set above the Clouds, at the right
Hand of the Power of God, *Mark* 16. 24.
1 Theff. 4. accompanied with the Voices
of Arch-angels, and of Angels with God's
Trumpets, *Rev.* 1. and all Eyes shall behold
him, *Matth.* 24. for he will cause his Sign
to appear in Heaven, *1 Cor.* 15. and his
Voice

Voice to be heard, the which, at the last Trump, shall be heard of those that have been put into the Sepulchres, to the end that first they may rise again, *1. Theff. 4.* and those which shall be found living shall hear it also, to the end they may be translated, which unto them shall be a kind of Death, being changed from mortal and corruptible, to immortal and incorruptible Bodies, *1 Cor. 15.* and shall rise again, and shall be changed in a Moment and Twinkling of an Eye.

This Day shall not surprize the Elect that are in the Light, because it shall be the Day which they have so long waited for, and wished, with the other Creatures, *1 Theff. 5. 1 John 1.* for to those who have overcome Satan by the Blood of the Lamb, *1 Cor. 1.* and by the Word of their Testimony, *Rom. 8.* and have not loved their Lives to Death, *1 John 2. 4.* it shall bring unto them an unspeakable Joy, *Rev. 12. 21.* making them lift up their Heads aloft, seeing their perfect Deliverance come. For their Saviour shall send his Angels with great Sound of Trumpets, to gather them together, *Isai. 35.* how far in sunder soever they be from the four Winds, *Zach. 9.* from the End of the Earth to the End of Heaven, *Luke 22. Rom. 8.* and then they shall

shall be all together caught within the Clouds to meet the Lord in the Air, *2 Thess.* 4. for to be joyned with their Head, as Members of his Body, and shall be always with him who will separate them from the Reprobates, as the Shepherd doth the Sheep from the Goats, *Matth.* 25. to put them both in Body and Soul in full Possession of the everlasting Heritage and Happiness by them so long hoped for.

The State of the Elect that are risen again. •

THen their Bodies, which shall be risen again in triumph, shall be changed, not in Substance but in Quality, being discharged of the earthly Heaviness, for to be made spiritual Bodies, *1 Cor.* 15. to the end to be fit for the heavenly Habitation; where they have no need of Meats which do corrupt, *Rev.* 7. for they shall be no more hungry, nor thirsty, and they shall die no more, but shall use the heavenly Food, which is the Word of God, *Luke* 20. they shall also be delivered from the Bondage of Sin, for to serve evermore to Justice. For these are the two principal things which hinder Man from beholding the Face of God, this heavy earthly Body, and infection

ctious Sin. And for the first, we see that the Lord said to *Moses*, *Exod. 33.* who was desirous to see him, Man shall not see me upon the Earth and live. As for the other, it was cause that the wicked Angels were cast down from Heaven, and Man out of Paradise, *Gen. 3.* for there is nothing common between God and a sinful Man. Wherefore the Faithful shall have a spiritual Body, discharged and purified from all Sin. There shall also be no Defect in their Bodies, nor Imperfection, and all Deformity and Vice, which cometh of Sin, shall be done away; for the Lord will transform their vile and contemptible Bodies, and make them conformable and like unto his glorious Body, *Phil. 3.* 1 *John 3.* Moreover, they shall no more suffer any Torments, Pains, Sicknes, nor any other adverse thing, because there shall be no more Mourning, nor Weeping, nor labouring; for the Lord will wipe away all Tears from their Eyes. And there shall happen no more Corruption to them by Death, *Rev. 25.* whereof there shall be no more remembrance, *Isai. 25.* but being made immortal, they shall be made incorruptible, *Rev. 7.* 21. and delivered from all Suffering, for to be in a happy State for ever.

The

The Soul, which before was a living Soul, *Gen. 2.* shall be changed into a quickning Spirit, *1 Cor. 15.* then it shall be delivered from all Sorrows, Grievs, Annoy, Perturbations and Fear, which came thro' Sin, *Psalms 61.* and shall be set in Rest, Joy, Consolation, Happiness, and perpetual Assurance, without being any more perplexed nor defiled with troublesom Affections.

Then being put in so excellent Estate, both of Body and Soul, the Image of God shall truly shine upon them, having this Power to serve God, being perfectly Wise, Holy, Pure, Irreprehensible, Innocent, without Spot, *1 Cor. 1.* Good, Just, True, Immortal and Incorruptible, being Resplendant in Glory and Honour, before the Throne of God, *Col. 1.*

The which shall be the white Vesture, wherewith St. *John* saith, *Rev. 14. 21.* They shall be cloathed, which is the pure and shining Vest-ments, *Rev. 3. 4, 6, 7.* which are the Justifications of the Saints that shall hold the Palms in their Hands in sign of Victory, *Rev. 19.* after that the Books being opened, they shall hear the Voice full of Meekness, *Rev. 7.* Grace and Mercy, receiving in the presence of the Wicked, who judged them the Out-cats
of

of the Earth, *Rev.* 10. the Sentence of eternal Blessing, being found written in the Book of Life, which is the Book of the Lamb, being cloathed with the Innocency of Jesus Christ, *1 Cor.* 4. and having the Name of their Father written in their Forehead, *Rev.* 13. 21. they shall be with Christ the Spouse, *2 Cor.* 5. Crowned with the incorruptible Crown of Life, *Gal.* 3. and eternal Glory, *Apoc.* 14. being pronounced the Sons and Heirs of God, and Co-heirs with Jesus Christ, *Rev.* 2. and Judges with him of the Apostate Angels, *2 Tim.* 4. and of the Reprobate *1 Pet.* 5. for all Power and Judgment is so given to the Son, *Rom.* 8. *Gal.* 4. that he will participate in this Honour as his Assistants, *Wisd.* 3. they shall be put into possession of the Kingdom of Heaven, *Matth.* 19. having Praise of God, *Luke* 22. which is the incorruptible Heritage, *1 Cor.* 6. which cannot contaminate, nor wither, and which is preserved in Heaven for them, *John* 5. they shall shine therein as the Firmament, *Rev.* 2. and as the Sun, *Matth.* 25. and as the Stars for ever, *1 Cor.* 4. Then they shall have their Right in the Tree of Life, *Pet.* 1. and shall enter into the new Cœlestial *Jerusalem*, *Dan.* 12. in the which there be no Temple, shall
Matth.

Matth. 13. for the Lord Almighty is the Temple thereof, and the Lamb, *Wisd.* 3. They shall be in it everlasting Kings and High Priests, *Rev.* 2. 21, 22. Offering Sacrifices of Praise and Thanksgiving unto the Lord. Then being in the House of God, *Rev.* 15. 7. which is the blessed House which the Faithful have in Heaven, which is not made with Hands, *2 Cor.* 5. they shall be filled with the Magnificence of the Lord, and shall Bud like the Olive Branch, and Blossom like the Palm, and like the Cedar which is in *Lebanus*, *Psalms* 16. 17, 52, & 92. being immortal and incorruptible, and shall not be importuned by Satan, to sin and offend God. The Face of God which is the Fountain of Light, *1 Cor.* 13. the River of Pleasure, *Psalms* 16. and Ocean of Goodness, *Rev.* 22. they shall see, which shall give them such a great and perfect Joy, that all the Joys which may be compared to that, are but as a Sparkle compared to a great Fire, *Mark* 9. It will make them forget all Terrestrial, *Heb.* 11. 12. what Pleasure soever they could take in them in the World, and they shall not remember any thing that may bring them Sorrow or Grief. They shall be led to the Mountain of *Sion*, and to the City of the living God, (which hath

hath no need of the Son nor Moon to shine in it, *Rev.* 21. 22. for the Light of God hath lightned it, and the Lamb is the Candle thereof) and of Thousands of Angels, and of the Assembly of the First-born, which are written in Heaven, *2 Cor.* 11. and to God which is the Judge of all, *Col.* 1. and to the sanctified Souls of the Just, *Eph.* 1. and to Jesus Christ their Head and their Spouse, Mediator of the new Covenant, *Rev.* 19. and of the Blood shed, speaking better things then that of *Abel*: then with all his Company, and the other Saints, with whom they shall be Fellow-citizens, being Domesticks of God, they shall be called to the Nuptial-banquet of the Lamb, and shall Enjoy the Kingdom of God their Father, *Rev.* 19. the Felicity which Jesus Christ by his Death hath Conquered for them, *Heb.* 2. 5. 9, 10. in whom they have put their whole Trust, *Gal.* 3. 4. as he himself promiseth, saying, *Rom.* 4. 5. Father, I will that those which thou hast given me, be with me, *Ephes.* 1. 5. and see my Glory which thou hast given me, *Rom.* 5. 9. 10. and then I dispose the Kingdom unto you, as the Father hath disposed it unto me, *John* 12. 14, 17. to the end that you may eat upon my Table in my Kingdom. The Apostle saith, *Luke* 22. If we dye with him
we

we shall live with him; and if we suffer with him we shall reign with him, *2 Tim.* 2. and shall be glorified with him, *Rom.* 8. Of these Promises the Children of God need not doubt; for seeing that the Lord when he died, gave Paradise to the Thief, can he not more easily give it to those to whom he hath promised it, *Luke* 23. when he shall come into such great Glory and Majesty? And now being with him, and seeing him as he is, they shall have a much greater Joy than had the Disciples, seeing him transfigured; that shall be so understanding, *Matth.* 17. that they shall know all the Saints that ever have been, *Mark* 9. *Luke* 9. and even those with whom they have conversed in this World joyfully, and according to God. For if it be so that in the Transfiguration of our Lord, which was but a little Demonstration, as well of the Glory of the Body of Jesus, as of the Estate and Condition in the which the Children of God shall be in Heaven, (for their Meanness and Infirmary could not have been able to see the incomprehensible Majesty of the Lord, without being destroyed;) the Apostles, although they had never seen the Body of *Elias* and of *Moses*, nevertheless they knew them: how much sooner shall the Elect know one another, when

when they shall be endued with this perfect Knowledge and Intelligence of the Image of God, which shall be in them? And if *Adam* in his first Estate, which was a great deal less Glorious than that of the Sanctified by Christ, *1 Cor.* 13. did know the Beasts which God brought before him, *1 Cor.* 1. and did properly impose a Name to each one, and even knew *Eve* to be Bone of his Bones, and Flesh of his Flesh, altho' that the Lord took the Rib from him without his feeling it, shall not we in this admirable Glory have more Wisdom to know each other? *Luke* 16. Now this Knowledge shall be disrobed of all carnal and corrupt Affection, for the Elect shall not be known for loving the one more than the other, or hating one Reprobate more than another, or in calling to mind the Injuries and Displeasures which they may have received in this World.

But they shall love directly, without respect of Persons, those which God loveth, and shall hold in Abomination those which God shall detest; for then all Paternity, Brotherhood and Marriage shall be abolished, and there shall be but God alone Father of all, whose Children we shall be, and Brothers and Sisters one to another: the Children of God shall be made Partners

kers of the Divine Nature, *Mark* 12. for God shall be glorified in his Saints, *Ephes.* 4. and shall be made admirable to those that have believed, *2 Cor.* 6. *1 Pet.* 1. Wherefore, seeing God will communicate his Glory, Vertue and Justice to his Elect, imparting himself unto them, let us know, that this Benefit contains the soveraign Good of Man, which all desire, and which the Wisdom of Man could never comprehend. And indeed when by all the Similitudes which the Scripture doth teach us, we shall have said and learned much of the Excellency of the Children of God, it is almost nothing in comparison of that which shall then appear; surely then the Apostle with the Prophet hath good reason, *1 John* 3. having tasted in Spirit the inestimable Glory of the Elect in the heavenly Life, to say, The Things which Eye hath not seen, nor Ear heard, and which is not come into the Heart of Man, are those which God hath prepared for them which loveth him, which are unspeakable: and it is not impossible for Man to tell them, *1 Cor.* 2. For although *Adam* was created in a very noble State, *Isai.* 64. yet so it is, that if the Elect were to re-assume that Estate, *2 Cor.* 12. they should be miserable in regard of the soveraign Excellency in the which they shall be set. For,

of the Resurrection of the Dead. IIII

For, 1. He had an earthly and sensual Body, *Gen. 2.* the Elect shall have spiritual and cœlestial Bodies, *1 Cor. 14.*

2. He had a living Soul, they shall have a quickning Spirit.

3. He could fail and render himself subject to Death, they shall not be able to fail, nor fall in danger of Death, *1 Cor. 15.* the which then shall be abolished.

4. Satan had Power both to tempt him, and to make him to fall; but he shall not have Power of either to them.

5. He was husbanding in an earthly Paradise, they shall be in Rest and enjoy the heavenly Paradise.

6. He had Command over the Birds of the Air, the Fishes of the Sea, the Beasts of the Earth, *Gen. 2.* they being in greater Power shall condemn Satan and all the Wicked; and the holy Angels shall be their Companions, *Matth. 22.* and shall have Power in the Kingdom of their Father.

7. *Adam* had such great Wisdom, that he named every Beast according to their Property, *1 Cor. 9.* they shall be endued with such Wisdom, and filled with such a perfect Knowledge, *Rom. 2. 3, 5.* that they shall be ignorant of nothing, *1 Pet. 3.* Surely then we ought to be much moved and stirred up to Worship and Serve God, *2 Cor.*

1. who, without any Desert of ours, *Rom. 15. Rom. 3. 4.* will, for the Love of his well-beloved Son, so admirably unfold his incomprehensible Goodness unto us, *Matth. 3. 17.*

The State of the Reprobate.

NOW this Day shall surprize the Wicked and Reprobates which are in Darknes, *Rom. 2. 2.* (whom the Lord hath borne and suffered with great Patience, to the end to bring them to Repentance) as the Thief by Night stealeth upon the Master of the Family while he sleepeth; and they shall be found without Cloaths, and shall walk naked, *Rev. 3.* and their Shame shall be seen, *Rev. 18.* For when they shall say Peace and Security, *1 Cor. 4.* then shall sudden Destruction come upon them, like to a Woman in Travel, *1 Thess. 5.* and they shall not escape, but shall be marvelously afraid, by reason that it shall be a Day of Darknes unto them, *Amos 5.* and not of Light, an obscure and not a clear Day, and then they shall be condemned by their own Consciences, like unto *Cain*, giving Praise to God, seeing the Lord with his Saints come, which are by Millions, for to give Judgment against those that have

have not had the Fear of God before their Eyes: and to the end to convince all the Wicked of all the evil Works which they have wickedly done, *Sap. 4. 5.* and of the rude Speeches which the Wicked have preferred against him: *Gen 4.* then for to weigh down the Wine-press of the Anger and Wrath of Almighty God, *Rom. 14.* because they have persecuted Jesus Christ in his Members, *Jude, Rom. 3.* which are Bones of his Bones, and Flesh of his Flesh, *Rev. 19. Eph. 5.* so that they shall be in such great Agonies and Afflictions, feeling the terrible Judgment of God to come upon them, *Heb. 10.* that they shall hide themselves in Holes and between the Stones of the Mountains, *Rom. 2.* and shall say to the Mountains and Stones, Fall upon us, and hide us from the Face of him who is set upon the Throne, *Rev. 6.* and from the Wrath of the Lamb, *Rev. 9.* for the great Day of his Wrath is come, and who is it shall be able to subsist? They shall seek for Death and not find it, and shall desire to die, but Death shall fly from them; they shall strike themselves with Despair, and shall be as dead for Fear, by reason of the Expectation which they have of those Things which shall suddenly come upon them, *Luke 21.* they shall lament before the Lord, who shall have a Flame

Flame of Fire to do Vengeance and Judgment, according to Truth and Justice, upon those which have not acknowledged God, and who have not obeyed the Gospel of the Lord, *Matth. 24. Rev. 1.* and shall punish them in Body and Soul with eternal Perdition in the Face of the Lord, *2 Theff. 1.* and in the Glory of his Strength, *Rom. 2. 2.*

The Bodies of those which are dead before, shall come out of the Earth, *Job 5. 1 Theff. 4.* and of those which shall be found living shall be changed, and put on Immortality, and shall be charged with opprobrious Infamy before God and his Saints; for he shall make clear the Things that are hid, and shall manifest the Counsels of Hearts.

And then their immortal Soul shall be loaden with Fear, with Sorrow, with Terrors, with Grief, with Desolation, and with such Despair, *Matth. 24. Luke 21.* that it is impossible for us to comprehend it, *Mark 13. Rev. 1.*

Then, being in such Confusion of Body and Soul, the Image of Satan, their Head, shall appear upon them; that is to say, Infidelity, Iniquity, Wickedness, Abomination, Filthiness, Hatred, Cruelty, Tyranny, Perjury, Lying, Envy, and all that is

of

of Impiety and Unjustice, which is the black Robe of the Reprobate: and even so as the Elect have Christ for their Head, 1 *Cor.* 11. 12. of whom they are the Body, unto whom they shall be made alike, *Ephes.* 1. 5. So likewise the Reprobates have *Belzebub* for theirs, *Matth.* 25. unto whom they shall be made conformable.

For altho' that all the Devils are all apostate Angels, nevertheless the Scripture in sundry Places attributes the Principality to one alone, to the end to gather all the Wicked unto him, as Members in one Body, for to be put to perpetual Ruine.

Then the Wrath and Indignation of God shall shew it self clearly upon all the Infidelity and Injustice of the Unbelievers, and Execrable, 2 *Cor.* 4. *Ephes.* 2. which shall not be found written in the Book of Life, *Matth.* 9. 10, 12, 25. for which they shall receive Sentence of Condemnation, *Mark* 3. and being separated from Christ, *Luke* 11. 21. shall be driven from before the Presence of the Lord, as the Dust before the Wind, *Rom.* 1. 2. *Rom.* 2. and cast like Dogs forth of the City of the Children of God, *Rev.* 21. & 17. *Rom.* 9. and sent with their Captain, Satan, and his Angels, who did accuse the Elect before God Night and Day, *Psalms* 1. *Isai.* 17. *Rev.* 21.

& 22. in perpetual Malediction, for to drink of the Wine of the Wrath of God, *Rev.* 12. *Matth.* 25. filled into the Cup of his Wrath, and shall be tormented with Fire and Brimstone before the holy Angels, and before the Lamb, and the Smoke of their Torments shall mount for ever, *Rev.* 14. 15, 16. and they shall have no Rest neither Day nor Night.

Now this Place of Torment for the Wicked is so horrible, *2 Theff.* 1. that it is incomprehensible unto us; and even as God is eternal, also this Ruine shall be eternal. The Scripture, for to declare it unto us, useth many Comparisons: *David* saith, *Psalms* 55. That the Wicked shall be cast into the Pit of Ruine, and of the bottomless Pit, *Rev.* 9. The Prophet *Isaiah* saith, *Isai.* 30. That the Torture is already prepared for the Wicked, which God hath made deep and large; the Building of it is Fire and much Wood, and the Breath of the Lord, like unto a Stream of Brimstone, doth kindle it; *Isai.* 66. Then he saith, that the Worm of the Wicked shall not die, and therefore shall not be quenched, and they shall be hateful to all Flesh. *Daniel* saith also, *Dan.* 12. That they shall be in perpetual Shame and Contempt. *Malachi* declares, *Mal.* 4. That the Day of the Lord

Lord shall come burning like an Oven, and all the Proud, and those that do wickedly, shall be like Stubble, and the Day of the Lord shall burn them, and shall leave them neither Root nor Branch. St. *John* the Baptist saith, *Matth.* 3. that the Chaff shall be put into the Fire, which shall never be quenched. *Matth.* 3. The Lord saith, that they shall be cast into the Furnace of Fire, *Matth.* 25. which is the everlasting Fire. St. *Luke* sheweth, *Luke* 16. That the evil rich Man, whose Soul is in Hell, is in such great heat, that he greatly desires to have a Drop of Water, which he shall never be able to get; how much more shall he be tormented when he hath put on his Body? The Apostle saith, *Heb.* 10. that they shall feel a Ferventness of Fire, which shall devour them. St. *John* declareth, *Rev.* 19, 20, 21. That they shall be cast into the Lake of Fire and Brimstone, which is the second Death. For altho' they shall live, yet by reason of these incredible Torments, they ought rather to be called dead than alive. Now altho' that by all these Similitudes it is demonstrated unto us, that the Damned shall be grievously and everlastingly tormented, yet nevertheless, Man cannot think nor comprehend how great the everlasting Sufferings shall be, no more

than he can comprehend the Joy of the Children of God, *Matth. 9. 1 Cor. 2.* Wherefore with good cause the Author to the Hebrews saith, *Heb. 10.* That it is a terrible and fearful thing to fall into the Hands of the living God. For altho' that we should see one continually gnawed with Worms, and burnt with Fire, that Torment should notwithstanding be as nothing, in regard of that which is prepared for the Wicked: For besides that, their Bodies shall be horribly afflicted, their Souls shall be in incredible Distresses and Sorrows. This ought well to stir us up to Watch and Pray, and to refrain from doing Evil, and to move us to serve God, *Rev. 3. Matth. 24. 1 Theff. 1. Psalm 25. & 51.* and to desire him with the Prophets and Apostles, *Jer. 31.* to change, revive and increase our Faith, that so, being made new Creatures, we may escape this Place of Torment, and be numbred amongst the Sons of God, *Lam. 5. Cant. 1. Luke 17. John 3. Wisd. 4 & 5.*

Which the Lord grant, for the Love of his well-beloved Son our Saviour: to whom be all Honour and Glory for ever and ever. Amen.

MEDITATION
AND
PRAYERS
TOUCHING
Life & Death.

MEDITATION I.

THE Lives of Christians ought to be occupied in considering the Things that follow, and to put them in practice; to wit, to have always in remembrance the Benefits which they have received at the Hands of God; to give him Thanks for them without ceasing, both with Heart and Mouth; to Love him, who is Goodness it self; to Fear and Worship him, seeing he is the Almighty,

F 3 and

and only Wise; to be stirred up by the Love which they bear to God also to Love their Neighbours. The Love of God draws us from the Love of corruptible Things, lifts us up to Heaven, and inflames our Hearts to a Holiness of Life. The Love of our Neighbour turns us from all Troublesomness in Will or in Deed, and doth stir us up to Integrity and Well-doing.



Let us often think what we are: The principal Part of us is the Soul, the which is endued with Understanding, with Reason, and with Judgment; to know the Sovereign Good, which is God; to love him, to adhere and unite our selves unto him, that we may have part of his Immortality and Happiness. Now we forsake and condemn this great Good, for to grovel upon the Earth, and to go down into the Pit of carnal Desires, applying the Vigour of our Understanding and Judgment to Things that are not worth the Pains that we employ in them. We bury our selves quick, of heavenly we become earth-

earthly, and of Men created for eternal Life, we endeavour, as much as in us lieth, to set our selves in the rank of brute Beasts. God doth not forsake us nevertheless, although that our Ingratitude hath well deserved it, but calls us unto him by his Word, presents unto us infinite Testimonies of his Grace; continues it daily; he supports, exhorts, counsels, chids, and fartherly chastiseth us; nevertheless, we continue blind, deaf, and negligent, despising his Goodness, or use it not as we should, or indeed abusing it; nay, which is worse, we love vain and transitory things better, and have our Minds too much fixed and settled upon them. God stretcheth forth his Hand to conduct us, we draw back ours, and fly when he calleth us. If he put us into the Way of Salvation, we grudge and repine for the World, we look behind us, deferring and remitting our Amendment till to Morrow. Let us awake then; let us not always stick in the Mire; let us strengthen our selves in the Vertue of him that supports and succours us; let us a little undertake to despise corruptible things, and to desire those that are truly good and everlasting. When God calleth us, let us

hearken ; if he guides us, let us follow him, that we may come to his House : Let us receive his good things, and himself too ; for he gives himself unto us in the Person of his Son. He shews us the Means to get to Heaven, let us then desire of him to give us the Will and Courage, by Faith, Repentance, Charity and Hope, to aim thither ; and that he would maintain his Grace in us until the end ; to sigh in this mortal Life, and to wait (through the Assurance of his Mercy) for our Departure out of this World, and our last Day, which shall be the Beginning of our true Life.

M E D. III.

HOW great are the Illusions and Impostures of the Enemy of our Salvation? He sheweth us afar off Things that are ridiculous and vain, and perswades us that it is all Good and Happiness; he scares us with Things that we ought not to fear; and makes us to fly from those Things which we ought to imbrace. He calleth, inticeth and flattereth us, by the means of our Desires; if that will not serve, he roars and storms, and endeavours to astonish us within and without. O eternal Light and Verity, O Lord and merciful Father, disperse those Clouds of Ignorance and Error; illuminate our Understanding, and do not suffer us to come near to that, which thou hast commanded us to fly from, and which is hurtful and pernicious unto us; let us not desire, but what is truly to be desired, to wit, thy self, who art the Spring-head of all Goodness of our Lives, and of eternal Happiness. *All Flesh is Grass, and the Glory of Man is like the Flower of the Field*; cause then that we may seek for our Firmness and Contentment in the Grace

which thy Son hath brought us: let our Lives lie hid in him, so that at the Day of the Separation of our Souls from our Bodies, we may find it holy in Heaven, waiting with assured Rest and Joy, and happy Resurrection of this Flesh; in which all Corruption, Infirmary and Ignominy being abolished, and Death being swallowed up of Victory, we shall live eternally with thee, in an incomprehensible Happiness in thee, by the which thou shalt be glorified.

Maintain thy Children, O Lord, in this Faith and Hope, finishing thy Work in us, until they be altogether with thee, for to enjoy the Inheritance, and the Glory which thine only Son hath by his Merit purchased for them. Amen.

PRAYERS.

P R A Y E R S.

A P R A Y E R.

O Lord Jesus Christ, Creator and Redeemer of Mankind, who hast said, I am the Way, the Truth, and the Life, I do beseech thee by this unspeakable Charity which thou hast shewed, in yielding thy self to Death for us, that I may never stray any jot from thee, who art the Way; nor that I doubt of thy Promises, seeing thou art the Truth, and dost accomplish that which thou promisest. Cause that I may only take Pleasure in thee, who art Eternal Life, beyond the which there is nothing to be desired, neither in Heaven nor Earth. Thou hast taught us the true and only Way to Salvation, because we should not abide erring like stray'd Sheep in the lost Ways of this World; shewing us clearly that which we ought to believe, to do, to hope, and wherein we ought to
yield

yield and settle our selves. It is thou that hast given us to understand, how Cursed we are in *Adam*; and that there is no way to escape from this Perdition in the which we are plunged, but by Faith in thee. Thou art that true Light which dost appear to those that walk in the Desart of this Life, and who having drawn us out of the Darknes of the Spiritual *Egypt*, hast driven away the Darknes of our Understandings, and dost enlighten us, to the end we may tend towards the promised Inheritance, which is the Life Everlasting; into the which the Unbelievers does not enter, but those that have assuredly relied upon thy holy Promises. O what a Goodness is it that thou hast vouchsafed to descend from thy Father's Bosom, and from the Everlasting Throne to the Earth, to put on our poor Nature; of Master to become Servant, to the end that by thy Doctrine thou mightest do away the Darknes of our Ignorance, to guide our Feet into the Way of Peace, and to make plain the Way of Salvation unto us; which if we follow, we cannot stray nor wax weary, seeing that thy Grace and Power do accompany us therein all the Days of our Lives.

More-

Moreover, by thy Spirit thou dost Strengthen us in it, and double our Courage. Thy Word is Bread, which nourisheth us therein; thy Promise is the Staff which upholds us. Thou thy self by thy secret and incomprehensible Vertue dost bear and maintain us in it, in an admirable manner; to the End, that both in Fair and Foul Weather, we may Walk with all Alacrity unto thee. And as in Preserving us, thou hinderest that we do not fall into the Snares of Satan and the World; also seeing thou art the Truth, thou takest away all Doubts, Scruples, and Mistrusts, which may trouble and let us, or turn us during our Course; thou causest us to behold the supernal Vocation, the Misery and Vanity of the World, the Frailty of this present Life, the Gate of Death, and the most happy Life which is beyond that. And as thou art this true Life, even in this World thou dost quicken by thy Truth, us that are poor, wretched, and dead in Sin; thou dost augment that Life by the Ministry and Efficacy of thy holy Gospel, and dost confirm it by the use of the Sacraments which thou hast established to confirm the Faith of those that are thine, until that our Corruption, and what we
have

have in Mortality in us, being abolished by the Resurrection, we shall be, and live everlastingly with thee, both in Body and Soul, when thou shalt be all in all. Life Everlasting is to know the true God, and thee his Son, which wert sent unto us. Now we see thee by Faith in a Glass, and in Obscurity; but one Day we shall behold thee Face to Face, and shall be transformed into thy Glory, and wholly reformed unto thy Image. I do beseech thee, Merciful Saviour, to increase my Faith, that I may be so well grounded in the Doctrine of my Salvation, that nothing may turn me from it. Increase in my Heart the Reverence which I owe thee, that I may never turn from thy Obedience; Strengthen me in such sort, that the Allurements nor Threatnings do neither intrap nor astonish me, but that constantly I may cleave unto thee (who art my Life) till Death. Cause that in Vertue of thy holy Promises, and of thy Spirit, I may increase more and more in thy Love; and leaving behind me the things of this World, I may tend to that which is firm and perfect. Increase thy Grace in me, that every Day I may die in my self, for to be quickned and guided by thy Favour, fearing no other but thou God
Al-

Almighty, loving nothing but thee, as there is nothing but thee to be Beloved; boasting my self in nothing but in thy only Grace and Mercy, which is the Glory of all thy Servants; seeking no other Good but thee, nor desiring any thing but thee, who art the full and entire Felicity of all the Faithful. *Amen.*

Ano-

Another.

Lord Jesus, who art always merciful, who dost not stick to be my Saviour, as well in Adversity as in Prosperity. Give me the Grace in all humble Obedience to yield unto thy Will, when it shall please thee to mingle bitterness amongst so many sweet things which thou causest me to taste in living under thy Protection. Thou art admirable and most good in the time of Afflictions: In that by such means thou dost heal Spiritual Diseases, and in visiting of us in this World, thou disposest us to meditate of a better Life, having thy self shewed us the Example thereof. True it is, that I find it very hard to digest, but thou hast been brought to a more strange Condition, when for to draw me out of Hell, thou wentest down into it thy self, and for to reconcile me to thy heavenly Father thou hast undergone his Curse, by reason of my Sins. I have so often deserved Hell and the fiery Torment, and thou deliveredst me, assuring me that I have part in the Merits of thy Death,
and

and thy Obedience, and that I am one of thy Co-heirs, for to reign one Day with thee in thy Kingdom; and at this present in the midst of so many Afflictions, to be nevertheless set in the Heavenly Places. Having part in so many good things, why shall I vex my self for a little endurance, by the means whereof thou wilt awaken me, and make me better, and draw me so much the more to thee? But seeing thou knowest me better than I know my self, if it be thy Pleasure to put me to any Tryal, give me necessary Force and Patience to glorifie thee, converting all the Evil that may happen unto me, to my Good and Salvation. And if in supporting my Weakness, thy Goodness is pleased to advertise me by some light Affliction, cause that this thy Well-willing may draw me more and more to Love and Honour thee, to give thee Thanks for the Care which thou hast of thy poor Servant, and by that means to dispose me to arise for thee at my Death, that after it I may find the Life which thou hast purchased for me by thy Death, and therein with thee to have part in Joy and Rest for ever. *Amen.*

A P R A Y E R.

Lord God Heavenly Father, when I consider in how many sorts I have sinned before thy Face, and against thy high Majesty, I have horreur in my self, in thinking that I have so often turned from thee. Propitious and favourable Father, I detest my Ingratitude; seeing in what Servitude of Sin, I have been too often precipitate, selling as much as in me lay of the precious Liberty which thy Son had purchased for me. I condemn my Folly, I altogether dislike of my self, I see nothing but Death and Mishap hanging over my Head, and my Conscience rising for a Judge and Witness of my Iniquities. but when on the other side I enter into a Contemplation of thy infinite Mercy the which surmounteth all thy Works, and in the which, if so I dare to speak, thou surmountest thy self, my Soul is comforted. And indeed, why should I make my self believe that I cannot find Grace before him that summons and so often, and gently calls the Sinner to Repentance, protesting expressly that he desires not the Death of a Sinner, but rather
that

that he turn from his Wickedness and live.

Moreover thy only Son hath so well assured us, that we shall find Favour in thy Sight, by the sweet Words which himself had uttered, as that of the lost Sheep, and of the Prodigal Son, the Image of whom I acknowledge my self to be ; that I should be most unthankful, incredulous and wicked, to go back and be ashamed of thy Presence, although I am wretched ; seeing thou dost so stretch forth thy Hand unto me, and draw me to thee with such wonderful Affection. I have very vilely forsaken thee ; O merciful Father, I have unhappily let slip thy Graces ; and adhering to Desires of my Flesh, and straying from thy Obedience, I have wrapped my self in the base Servitude of Sin ; I am fallen into extreme Misery, I know not whither to retire, unless it be towards thee whom I have abandoned. Let thy Mercy receive this poor Suppliant, whom thou hast supported during his Errors. I am unworthy to lift up mine Eyes unto thee, or to call thee Father ; But I pray thee bow down thine Eyes to me, seeing thou wilt have it so, being without that, in the Power of thine Enemies. The Sight of thy Face will revive
me,

me, and bring me again to thee. Seeing I have some Displeasure in my self, I know thou lookest upon me, that thou hast given me Eyes to see the Danger wherein I was : thou hast sought and found me in Death, and in the World, and hast through thy Mercy given me a Desire to enter into thy House. I dare not desire that thou shouldst kiss and embrace me, nor that thou shouldst weep for Joy that thou hast found thy poor Servant and Slave : I do not demand the precious Ornaments wherewith thou dost honour thy great Servants and most affectionate Children. It is enough for me to be among the least of thy House, amidst the greatest Sinners, that have obtained Pardon of thee, and that have some Shelter in thy Palace, where there are so many Dwellings : That even in thy House I may be as little as thou shalt please, provided that thou wilt preserve me thine for ever.

O Merciful Father, I beseech thee that for the Love of thy well-beloved Son my only Saviour, thou wouldst give me thy holy Spirit, which may purifie my Heart, and strengthen me in such sort, that I may always dwell in thy House, there to serve thee in Holiness and Justice all the Days of my Life. *Amen.*

Ano.

*Another.**C**4*

WHat do we in this World but heap Sins upon Sins? So that the Morrow is always worse than the Day before, and we do not cease drawing thy Indignation upon us; But being out of this World in thy Heritage, we shall be altogether assured of our perfect and eternal Felicity, the Miseries of the Body shall be abolished, the Vices and Filthiness of the Soul shall be done away. O Heavenly Father, increase our Faith in us, for fear lest we should doubt of Things so certain; Imprint thy Grace and thy Love in our Hearts, which may lift us up to thee, and strengthen us in thy Fear. And because thou hast lodged us in this World, there for to remain as long as it shall please thee, without declaring unto us the Day of our Departure, the which thou alone knowest; I do beseech thee to take me out of it when thou in thy Mercy pleasest; and then to do me that good that I may acknowledge the same, that in the mean while I may fit my self thereunto, as thou hast appointed by thy holy Name, through Jesus Christ our blessed Saviour and Redeemer. *Amen.*

A

A P R A Y E R.

THis Body is the Prison of the Soul, yea, a dark Prison, narrow and fearful; we are as it were banished Men in this World, our Lives are but Woe and Misery: on the contrary, Lord, it is in thy Heavenly Kingdom, that we find our Liberty, our Country, and our perfect Contentment. Awake our Souls by thy Word, to the Remembrance and Apprehension of such a Good; imprint in our Hearts the Love and the Desire of everlasting good Things, and only to be Wished for; give unto our Consciences some taste of that Joy, where-with the happy Souls which are in Heaven, are filled, that I may hold as Dung and Filth, all that which the Worldlings find so fair, and covet so much, which so obstinately they Retain, and do Adore with such Fervency. Cause that finding Taste, but in thy Verity and Grace, I may wait for (calling upon thee) the Day of my perfect Deliverance, thro' Jesus Christ thy Son, to whom, with thee and the Holy Spirit be Glory everlasting. *Amen.*

Another.

O Lord Jesus, the only Salvation of the Living, Life everlasting of the Dead, submit my self to thy holy Will, whether it be thy Pleasure yet to suffer my Soul to be some space within this Body, or to serve thee, or that it please thee to take it out of Prison, being assured that what thou keepest cannot Perish. I am content with all my Heart, that my Body return into the Earth, from whence it was taken; believing the last Resurrection, which shall make it Immortal, Incorruptible, and full of Glory. I do beseech thee to fortifie my Soul against all Temptation, environ me with the Buckler of thy Mercy, beat back the Darts of Satan. As for me, I am Weakness it self, but I rely upon thy Strength and Goodness. I cannot ledge any good Thing before thee where-to boast; on the contrary, alas, my sins, infinite in number, accuse and torment me, but thy Merit assures me, that I shall be Saved; for I hold for certain, that thou wert Born for me, that thou wert tempted, that thou hast Obeyed to God thy

Ano-

thy Father, that thou hast Taught and brought Life everlasting for me ; seeing thou hast given thy self to me with all these good Things, let not such a Gift be unprofitable ; let thy Blood wipe out the Filth of my Faults, thy Justice cover my Iniquities, thy Merits make me to find Grace before the Heavenly Throne. If my Evils do increase, augment thy Grace in me ; so that Faith, Hope, and Charity may not Dye, but rather wax Strong in me : That the Apprehension of Death do not daunt me, but that even after this Body shall be as it were Dead, cause that the Eyes of my Soul may lift themselves up to Heaven, that the Heart may then cry fervently unto thee Lord, I commend my Soul into thy Hands fulfil thy Work, for thou hast bought me I am thine by the Gift of thy Father, to whom with thee and the Holy Ghost be everlasting Glory. *Amen.*

The Humble Suit
OF A
SINNER
FOR THE
Pardon of his S I N S.

O Most just and dreadful God, equitable in all thy Judgments, who sufferest no Sin to pass unpunished either in this Life, or in the Life to come : Let me have, with *Job*, this Consolation, That afflicting me, thou would'st not spare me here, to punish me hereafter : Here rather burn, here sit, that hereafter thou mayest spare me. That Union, O God, which thou didst put betwixt my Creation betwixt my Soul and my Body, I have not employed for to serve thee, therefore I will that henceforth it be dissolved. For too great Affection I had to Riches, and for my ill employing of
G them,

them, I will deny my self of all things under the Sun, and will have no more but a Sheet, Coffin, and an Hole to lye in, and wait for thy Coming. For the too great Love I carried to my Husband, Wife, Children, Parents, Friends, Companions, Conversation and Company, I will now willingly abandon them all, and their Embracements and kindly Usage. I will also have an end put to all my Senses, that henceforth I neither See, Hear, Touch, Taste nor Smell any thing, for not having ruled them, nor shut them up by Mortification when the Devil was seeking entry into my Soul. From henceforth, Lord, will put silence to this wicked Tongue of mine, which hath been so great an Instrument of Impiety, Swearing, Lying, Cursing, Defaming, Backbiting, Detracting, and breaking forth so often in impure, dishonest and injurious Speeches, against thee and my Neighbour.

For the too great Mind I had to run, go and walk in the Ways of the Wicked; For the too frequent, impure Postures, Gestures and Motions of my Body, I will lye Dead in the Grave, and desire that henceforth none do so much as name me, or speak a word of me, by reason I was too desirous to be in every ones Mouth, and to be prai-
sed

fed and conſerved in their Memories ; and
because I did ſo much affect Honour, Dig-
dignity, and the Things of the Earth, and
ſo much ſearch after delicate Fare, ſoft
Bedding, and good Cloathing, and did
nouriſh and pamper this Fleſh of mine with
too great Care ; for Honour I will lye in
Abjection ; and for that I aſpired to have
others bowing their Heads to me, and to
be liſted above them, I will have them to
trample over me. For my Love to the
Earth, I will return to it ; for my Food,
I will have the Worms to crawl in and
out at my Mouth ; for my Bed, I will
have a Grave ; for my Garments, a
Sheet ; and for the dainty Uſage of my
Body, I will henceforth turn all my Beau-
ty into Corruption. Receive then, O juſt
God, all theſe things in Punishment of my
many Offences, for ſo this being thy juſt
Will, it is alſo mine. Only, O God of
Juſtice, let my Punishment be here in
this Life, that I may find thee to be a God
of Mercy in the Life to come : (for thou
haſt declared by thy Servant *David*, that
thy Mercies are above all thy Works.) Grant
this, O Lord, for the Merits of thy only Son,
my Saviour, Jeſus Chriſt. *Amen.*

11 JY 63

A
DISCOURSE
OF THE
Four Last THINGS,
V I Z.

- I. Death, which is most certain;
- II. Judgment, which is most strict;
- III. Hell, which is most dismal;
- IV. Heaven, which is most delightful.

WITH
Instructions both to Y O U N G, and
O L D, to Prepare themselves for
their Latter End; and some neces-
sary Directions to Die well, in or-
der to avoid Hell, and obtain Hea-
ven.

L O N D O N :
Printed by *W. Onley*, for J. B L A R E,
at the Sign of the Looking-glass,
on *London-bridge*. MDCC.



A
DISCOURSE
OF THE
Four Last Things.

I. Of Death.

*Pſalm 89. 4. What Man is he that liveth,
and ſhall not ſee Death?*

OUt of the Duſt was Man formed,
and unto the Duſt ſhall Man
return: It is appointed for all
Men once to Die, *Heb. 9. 27.* Death to
the Wicked, is the end of all Comfort,
and the beginning of all Miſery; but
Death to the Godly is a happy Diſ-
charge, and Freedom from Sin and Sor-

row, and the only Inlet to Peace and Happiness; the Saints Enjoyments shall be incomparable, when the Sinners Torments shall be intolerable: When a Sinner dies, he carries his bad with him, and leaves his good behind him; but when a Believer dies, he leaves all his bad behind him, and carries his good with him: The Sinner goes from Good to Evil; the Believer from Evil to Good. When a Saint leaves the World, his Flesh turns to Dust, and his Spirit returns to Rest; when a Sinner leaves the World, his Body goes to Worms to be consumed, and his Soul to Flames to be tormented.

When you come into the World, you do but live to die again; when you go out of the World, you do but die to live again. He that lives well, cannot die ill; he that lives without Fear, shall certainly die without Hope; he that hath no Grace in his Life, can have no true Peace in his Death. This King
of

of Terrors, Death levelleth the highest Mountains with the lowest Vallies; the Robes of Princes, and the Rags of Beggars, are both laid up alike in the Wardrobe of the Grave, which is a Bed to Rest in, but not a Shop to Trade in; therefore go to your Beds as you were going to your Graves, and so close your Eyes in one World, as you would open them in another.; and remember that God can as easily turn you into Dust, as he took you thence; to Day is your living Day, to Morrow may be your dying one: In short, the Meditation of Death is the only Motive in order for a Preparation thereunto.

Therefore, Christian Soul, whosoever thou art, consider the Shortness of thy Life, and how uncertain Death is; he may come this Hour before the next. Thou art not sure when thou goest to Bed at Night to take thy Rest, whether thou shalt ever awake again,

though never so Well ; and if so be thou awake in the Morning, whether thou shalt live till Night. For Death is the great Messenger of Mortality ; and his coming is certain, but when, is uncertain : There is no resisting of his mighty Power, when he comes : he sweeps all before him, both Rich and Poor, Old and Young ; it's all one to him, for when their Glass is run, they must stay no longer here, but to change this Life for a better or worse, according as thou hast spent thy Time here, whether in doing Good or doing Evil. Therefore, dear Soul, put not off thy Repentance until another Day, for thou art not sure to see an end of this : Provide therefore that thy Bed may rather find thee fitted for God, than fit thee, and so order thy Estate and thy Soul, in thy Health, that when Death comes, thou mayst have nothing to do but to Die. Let not thy Thoughts be how thou shalt live here, but how thou shalt live hereafter ; mind not the vain
Plea-

Pleasures of this World, which is but momentary ; but rather pray to God for his Grace (without which you can do nothing) that you may endure all Hardships and Crosses here with Patience and Comfort ; and that you may do all the Good that in you lies, to the Advancement of his Glory, and your Eternal Welfare.

II. Of Judgment.

Meditate upon Judgment, which is most strict: We must all appear before the Judgment-seat of Christ, they who have been graceless in their Days, will be speechless in this Day; they who would not come before his Mercy-seat, shall be forced to come before his Judgment-seat; those that would not believe his Promises, shall tremble at his Threatnings; and indeed it must be very Amazing to see the Earth flaming, the Heavens melting, the Stars falling, the Graves opening, the Judgment hastening, the Sun and Moon declining, and Christ and his Angels coming: He that comes to raise the Dead, comes also to judge the Dead. Oh this great Day, to great Sinners, will be a terrible and ghastly Day, when they shall behold Christ coming in the Clouds,
ha-

having the Person of a Man, but the Power of God, being crowned with Dignity, and guarded with Angels, and enraged with Anger, and enabled with Power to bring forth both High and Low, Rich and Poor to his Bar, where he will judge them, not by the Whiteness of their Countenance, but by the Blackness of their Consciences; and though he was guarded to the Cross with a Band of Soldiers, yet here he is guarded with a glorious Train of Angels. You that make no Account of his coming, what Account will you make at his coming? Therefore, for the Lord's sake, meditate upon Judgment, for it is the only Means to make you Judgment-proof.

O Christian, seriously consider this, and repent of your Sins before it is too late, and break those Bands asunder that leads to utter Destruction; for there's no Repentance after Death, for after Death comes Judgment.

O ye Drunkards, Swearers, Lyars, Whoremongers, Covetous, and Oppressors of the Poor, you that do despite to the Spirit of Grace, and will not hearken to the many loving Calls and Invitations of Almighty God by his Spirit and Ministry, take Notice that this Day of God's Wrath will be a Day of Terrors to you, which will make your Hearts sink within you, your Countenance to change, your Joints to be loosed, when the Terrors of the Almighty at this Time shall seize upon you; therefore saith the Apostle, *1 Cor. 5. 11. Knowing the Terrors of the Lord, we perswade Men.* This Day will be a Day of extream Sorrow and Anguish to the Wicked, *Prov. 1. 20. When your Fear shall come as Desolation, and your Destruction as a Whirlwind,* *Zeph. 1. 15. That Day is the Day of Wrath, a Day of Trouble and Distress, a Day of Wastness and Desolations.*

There-

Therefore, whoever you are, let your daily Practice be in Piety, doing good to those that stand in need of your help, as far as your Circumstances will let you, being Charitable and Compassionate, ever striving against the Temptations of the Devil, slighting the foolish Pleasures of this World, accounting them, as they are, nothing but Vexation of Spirit, but he always minding those that are Eternal; for if you expect to be any of those Souls that dwell in those Mansions of Bliss and Happiness, you must fear God, and keep his Commandment, for that is the Whole Duty of Man.

III. The Torments of Hell, and dismal State of the Wicked.

THe third Thing necessary, is to meditate upon Hell, which is most Dismal and Terrible: Oh dreadful Place! where the Devil is the Jaylor, Hell the Prison, Damnation the Punishment, Eternity the Time, Brimstone the Fire, and Men and infernal Spirits the Fuel; to endure this, will be intolerable; and to avoid it, will be impossible. O Christians, this present Day is the Day of God's Long-suffering, but that will be Man's eternally. Oh what Hells there is in Hell! the loss of God, the loss of Christ, the loss of Saints, the loss of Angels, the loss of all Good, and the gain of all endless, easeless, and remediless Torments: *The Smoke of their Torments doth ascend for ever*, Rev. 4. 12. and 20. 10. Oh that

that you would think of this endless and bottomless Lake.

Consider, That if thou but once droppest into Hell, thou wilt be as far from coming out at the end of a thousand Years, as at thy first entrance: So that if all Men that ever have or shall be created, were *Briarehus*-like, hundred-handed, and should at once take Pens in their hundred Hands, and do nothing else for ten hundred thousand millions of Years, but sum up in Figures as many hundred thousand Millions as they could; yet could they never reduce to a Total, or confine within Number, this trifyllable Word [*Eternal*,] or that Word of four Syllables [*Everlasting*.]

Now let such as forget God, but seriously consider this: It will not be an Imprisonment during the King's Pleasure, but during the King of King's Pleasure. It is not a Captivity of seventy

venty Years, like that of the Children of *Israel* in *Babylon*, for that had an End ; nor like a Captivity of [seventy Millions of Generations, for that also in time would be expired, but even for Ever. The Wicked shall live as long in Hell, as there shall be a just God in Heaven.

Here we measure Time by Days, Months, Years; but for Eternity there is no Arithmetician can number it, no Geometrician can measure it: For suppose the World were turned into a Mountain of Sand, and that a little Wren should come every thousand Years, and carry away from that Heap but one Grain of the Sand, what an infinite number of Years would be spent and expired, before the whole Heap would be fetch'd away? But admit a Man should stay in Torments so long, and then have an end of his Woe, it were some Comfort to think that an end would come: But, alas! when he
hath

hath finished this Task a thousand times over, he shall be as far from an end of his Anguish, as ever he was the first Hour he entred into it. Now suppose thou shouldst lie but one Night grievously afflicted with a raging Fit of the Stone, Stranguary, Tooth-ach, Pangs of Travel, or the like; though thou hadst to help and ease thee, a soft Bed to lie on, Friends about thee to Comfort thee, Physicians to Cure thee, all cordial and comfortable Things to Asswage the Pain; yet how Tedious and Painful would that one Night seem unto thee? How wouldst thou tofs and tumble, and turn from one side to another? Counting the Clock, esteeming every Minute a Month, and thy present Misery unsupportable. What then will it be to lie in Flames of Fire? (to which our Fire is but Air in comparison) Fire and Brimstone kept in the highest Flame by the unquenchable Wrath of God, World without end; where thou shalt have nothing about thee

thee but Darkneſs and Horror, Wailing and Wringing of Hands, deſperate Yellings and Gnaſhing of Teeth: Thy old Companions in Vanity and Sin, to Ban and Curſe thee; the Devil's insulting over thee with Cruelty and Sorrow; the never-dying Worm of Conſcience to feed upon thy Soul and Fleſh for ever and ever. O everlaſting Eternity! an ever-dying Life, and an ever-living Death.

Oh then, bethink thy ſelf of this Word *Eternal* and *Everlaſtingly*, and ponder upon it; yea, do but indeed believe it, and it will be enough to break thine Heart, and make it to Relent and Repent, and thereby prevent the Wrath to come; it will put thee to Demur, What have I done? What am I about? Whither will this Courſe tend? How will it end? What will become of me, if I go on in Chambering and Wantonneſs, Surfeiting and Drunkenneſs, Strife and Envy, Swear-

Swearing, Prophaneness and the like? O then break off thy Sins without Delay, and let there be a Healing of thine Errors.

The Schools affirm, that the best Torture in Hell, exceeds the greatest that can be devised; for should we burn off one Hand, then another, after that, each Arm, and so all the Parts of the Body, it would be deemed intolerable, and no Man would endure it for all the Profits and Pleasures this World can afford; and yet it is nothing to the burning of the Body and Soul in Hell: Should we endure ten thousand Years Torments in Hell, it were grievous, but nothing to Eternity: Should we suffer one Pain, it were miserable enough; but if ever we come there our Pains shall be for number and kinds, infinitely various, as our Pleasures have been here: Every Sense and Member, each Power and Faculty both of Soul and Body shall have their several Objects

jects of Wretchedness, and that without Intermiſſion, or End, or Eaſe, or Patience to endure it, *Luke* 12. 5. and 16. 23. *Matth.* 3. 12. and 5. 22. and 22. 23. O that Men would ſtrip Sin of its Diſguiſes, and waſh off its flattering Colours, and look into its odious Nature, and to the conſequential Evils of it in the next World! O that they would conſider they hang by ſlender Strings, (a little Breath that expires every Minute) over the bottomleſs Pit, and that within a little while nothing will remain of the Pleaſures of Sin, but the undying Worm, and the ever-living Flames.

There is a way to keep a Man out of Hell, but no way to get a Man out of Hell: Tho' the Wheat and the Chaff grow together, they muſt not lie together; ſo in Hell there ſhall not be a Saint among thoſe that are terrified nor in Heaven a Sinner among thoſe that are glorified.

Th

The Sea of bitter Damnation shall not be sweetned with the least Drop of Compassion. Oh Christians, will you pity a Body that is going to the Block, and will you not pity a Soul that is going to a bottomless Pit?

What a sad Visitation is that, where the black Horse of Death goeth before, and the red Horse of Wrath followeth after: Oh, how intolerable must it needs be, where one Death comes upon the Neck of another!

A Man's Condition in this Life may be Honourable, and yet his State, as to another Life, may be Damnable: 'tis better to go with poor *Lazarus* to Heaven, than to go with rich *Dives* to Hell: Therefore let us strive to go to Heaven by Contemplation, that we may avoid going to Hell by Condemnation.

Con-

Consider further, and add Extremity to Eternity, and then think of Hell, (as it truly is) Hell indeed; for if the Ague of a Year, or the Cholick of a Month, or the Rack of a Day, or the Burning of an Hour, or the Minute's Twitch of a Tooth, be so unsufferable here, what is Millions of Thousands of Years, nay, Eternity of unspeakable Torments in Hell; and instead of being abated, continually aggravated by Infernal Fiends, whose Society alone would be hideously frightful and amazing?

Now, what Heart would not bleed to see Men run headlong into these Tortures that are thus endless and intolerable? Oh that it were allowed to the resolute and desperate Ruffians of these our Days, that Swear and Curse, Drink and Blaspheme, Rob and Kill, to have but a Sight of this Hell, how would it charm their Mouths, moderate

rate their Spirits, and astonish their Hearts; nay, if they could have but the least Glimpse thereof, they would rather chuse to be pined to Death ten thousand times over, than wilfully commit one Sin that would send them thither.

H

IV.

IV. Of Heaven.

THe Fourth necessary Thing, is, to meditate on Heaven, which is most joyful, *Matth. 25. 30. Come ye Blessed, inherit the Kingdom prepared for you.* Oh, who can reveal the Glories of Heaven, or what Tongue can express the everlasting Pleasures that's there? There's no Care, nor Sorrow, nor Toil, nor Labour, no Vexation to disturb your Quiet: There's all Peace, never-ceasing Peace: There's all the divine Souls, as Angels, Saints, Prophets, Martyrs, Seraphims and Cherubims, and all the Cœlestial Choir, breath forth in their harmonious Voices, eternal Hallelujahs, and Songs of Praises to the Almighty, and Everlasting God, blessed for evermore: There every righteous Soul that departs hence, goes and receives a white Robe, and an everlasting Crown of Glory; and

and dwells in that Land of Peace, and drinks of the Rivers of Pleasures; and not for Time, but for Eternity; an Eternity, I say, that will never have an end; there they behold the Beauty of the blessed God, seated upon a Throne of Divine Majesty, with his dearly beloved Son, (our blessed Saviour) on his right Hand, and admire the Gloriousness thereof; there they themselves out-shine the Sun in Brightness; there they continually hear Sounds of harmonious Musick; possessing continual Joy and endless Comfort. There is Mirth without Sadness, Light without Darkness, Pleasure without Pain, Life without Death, Rest without Labour, Plenty without Poverty, and Gain without Loss: Who would not but work for this Glory with the greatest Diligence, and wait for it with the greatest Patience? Oh what Glories are there in Glory! Crowns of Glory, Vessels of Glory, a Weight of Glory, a Kingdom of Glory. Here Christ

puts his Grace upon his Spouse, but there he puts his Glory upon her: In this Life the Believers have some good Things, but there the best are reserved for them. Heaven is not only a Possession promised, but a Possession purchased: When our Contemplations are in Heaven, then we enjoy a Heaven upon Earth. Do we delight in good Company? What Pleasure then shall we enjoy in the Company of Saints and Angels, in whom there is nothing but Joy, Comfort and Delight? Do we desire Riches, Honour, Beauty, Pleasure, long Life, or whatever else can be named to be delectable? No Place so Glorious by Creation, nor so Beautiful with Delectation, so Rich in Possession, so Comfortable for Habitation, nor so durable for lasting. There are no Estates but Inheritances, no Inheritances but Kingdoms, no Houses but Palaces, no Noise but Musick, no Robes but Scepters, no Garments but Robes, no Seats but Thrones, no Coverings

verings for Heads but Crowns, *Rom.* 8. 17. *Tit.* 3. 7. *Heb.* 9. 15. *Mat.* 25. 31, 34. *2 Tim.* 4. 8. *Gal.* 4. 7. *1 Pet.* 3. 9, 10. *Mark* 10. 23, 24, 25. *Rev.* 7. 3.

There we shall see the blessed Face of God, who is the Glory of all Sights, and the Sight of all Glory; yea, our selves shall out-shine the Sun in brightness, *Matth.* 13. 34.

In short, our Joy will there be full, and none shall be able to take it from us, or lessen it; *Solomon* in all his Glory and Royalty to this, was but as a Spark of Light in a Chimney to the Sun in the Firmament: *Absalom's* Beauty to that is but Deformity: *Sampson's* Strength to that is but Infirmary: *Methusalem's* Age to theirs, is but Minority; yea, how little, how nothing are the poor and temporary Enjoyments of this Life in comparison to those we shall enjoy in the next, *1 Cor.* 2. 9. Nay,

Paradise, or the Garden of *Eden*, was but a Wilderness compared with this : and if the Gates be of Pearl, and the Streets of Gold, what then are the inner Rooms, the Presence-chamber of the Great Monarch of Heaven and Earth ? what then may we think of the Maker and Builder thereof, who there will be all in all unto us, as Meat to Taste, Beauty to our Eyes, Perfumes to our Smell, Musick to our Ears ; and what shall I say more, but as the *Psalmist* saith, *Glorious Things are spoken of thee thou City of our God*, Psal. 87. 8. Rev. 3. 2, 3. and 21. 10. to the end. That which makes Heaven so full of Joy is, it is above all Fear, and that which makes Hell so full of Horror is, that it is below all Hope. The Vessels of Grace shall swim in the Ocean of Glory. Here all the Earth is nothing for one Man, but there one Heaven is enough for all Men.

There-

Therefore, Sirs, Live so that the Word which hath brought Salvation to your Souls, may bring your Souls to Salvation. We must first shine in Grace, before we can shine in Glory.

Be willing to want what God is not willing to give. Man is such a Debtor to God, that he can never pay his Due to God : we are so far from paying the utmost Farthing, that at the most we have not a Farthing to pay ; there is no Man but hath received more Good than he deserveth, and none more Evil, and therefore should be contented, though he enjoy but little Good, and not discontented though he suffer much Evil, 1 *Tim.* 6. 8. A Christian is to submit to the Will of God's disposing, as well as to the Will of God's commanding. A gracious Heart should be never out of Heart ; if God be not willing to give thee Riches, O then be willing to want Riches : If God be not

willing to give thee Health, O then be thou willing to want it.

O Christian, submit thy Will to God's Will; that Soul shall have his Will of God, who desires nothing but God's Will: Do you but take care of that which belongs to God, and God will take care of all that belongs to you.

Now let us consider a little, what signifies these silly foolish Pleasures here to those that are in Heaven; these Pleasures which are but momentary, to those that are Eternal: What if we suffer a little Sorrow here, for thirty or forty Years, which is but a small while to enjoy an Eternity in Happiness hereafter; is it not better than to partake of the Pleasures of this World, and to have our fill of our beastly Delights, and to be damn'd in Hell for it for ever after?

Oh

Oh consider also how much of your precious Time is wasted and spent, and how little of your great Work is done; hath not your Rest stolen away half your Time, and your Lust the other? Your Work is great, and your Time is short; you have a God to honour, a Christ to believe in, a Soul to save, a Race to run, a Crown to win, a Hell to escape, and a Heaven to make sure of; you have many Temptations to withstand, and many Afflictions to bear, many Mercies to improve, and many Duties to perform; Therefore, O Christian, Redeem the Time, because the Days are Evil, *Ephes. 5. 15.* O that every step your Souls take, might be towards Heaven, and that you would make sure of God to Day, because to Morrow you are not sure of your selves: therefore for the Lord's sake, Improve your Time, and for your Soul's sake Redeem your Time. The Lawyer will not lose his

Term, the Water-man will not lose his Tide, the Trades-man will not lose his Exchange-time, the Husband-man will not lose his Season, and will you lose your Season? if you lose your Season, you lose your precious Soul. There is but one Heaven, and if you miss of that, you will certainly take up your Lodging in Hell.

I must sum up all with these Exhortations: Let me beseech you who are young Men and young Women, to Remember your Creator in the Days of your Youth; that is, to serve God, to love God, to honour God, and to obey God in your youthful Days; for the Flower of Life is of Christ's setting, therefore let it not be of the Devil's plucking. Oh, young People, if you be now sick of the *Will-not*, in old Age you will die (perhaps) of the *Can-not*; if God's to Day will be too soon for thy Repentance, thy to Morrow will be too late for his Acceptance.

Let

Let nothing be done in this World which cannot be answer'd in another; nor nothing undone which may be necessary in another. He that departs this World in Faith shall be saved, but he that departs from the Faith shall be damned: Therefore I say to you all, both Old and Young, with *St. Paul*, 1 Cor. 15. 58. *Be stedfast, unmovable, always abounding in the Works of the Lord, for as much as you know that your Labour is not in vain in the Lord.*

Re

SOME

SOME
Holy Directions
TO
DIE WELL.

MY Brethren, what doth
the Lord require of
you, but to do Justice,
to love Mercy, and walk Hum-
bly with God, and to break off
with your Sins, and to take no
Pleasure or Delight in them,
but hate and abhor them for
the future, and utterly cast
them behind your Backs, and
to press forwards to the Mark
of

of the Prize of the high Calling in Christ. Jesus our Lord : for the Time is hastening and coming on, wherein it shall be said, *He that is unjust let him be unjust still, and he that is filthy let him be filthy still, and he that is righteous let him be righteous still, &c.*

The Infinite, Holy and Heart-searching God watcheth, seeth, and takes a strict Account of all your Actions, and they will find you out, and if not truly repented of and pardoned, they will lie down with you in the Grave, and follow you in another World, and meet you at God's dreadful Bar, and be open to the view of the whole World. Sin is a bad Bed-fellow, and a worse Grave-fellow. There-

Therefore whatsoever it is now your Duty to do both to God and Man, now set about and do it with all your Might: *Ecclesiasticus 9. 10. Now before the Decree comes forth, and the fierce Anger of the Lord come upon you.*

1. Be very careful and diligent in those Means that are appointed for your Salvation. *2 Pet. 1. 10. Make your Calling and Election sure, &c.* It is our present Work and Business to make sure of Eternal Happiness and Blessedness; for there is no landing at the Shore of Felicity, without sailing in the
Bark

Bark of Fidelity ; till you make
sure of Salvation, you will ne-
ver be free from Temptations.
*Strive to enter in at the streight
Gate, Luke 13.*

2. *Therefore Pray without ceas-
ing, 1 Thes. 4. 14.* Pray conti-
nually though you be not al-
ways at Prayer ; our daily
Wants call for daily Prayers ;
every Morning put up your
Prayers to the Most High God,
Maker of Heaven and Earth :
Let it be your first Work and
your last Work. You that would
be Christians indeed, and not
in outward Shew and Profession
only, lock up your Hearts with
Prayer, and give God the Key,
and

34. *Directions to Die well.*

and he will preserve you, and then you may sleep without any fear of Danger. O, you will never want a Praying-Time, if you do not want a Praying-Frame. O the Strength and Vertue of Divine Prayer ! It will fetch Fire from Heaven, yea an Angel from Heaven, to fetch a *Peter* out of Prison. They that pray heartily, and in Faith, may be fully assured they shall speed happily..

3. Take all Opportunities, and embrace them, for the hearing of the good Word of God ; for *Faith comes by hearing of the Word preached.*

4. Live in Love and Charity towards all Men, your greatest Enemies, as well as your best Friends, *1 John 3. 18. My Children, let us not love in Word, neither in Tongue, but in Love and in Truth.* Let your Love be real and true, and not selfish, *Gal. 5. 14. Love thy Neighbour as thy self:* And he that is wanting in this great Work, doth not rightly and truly love himself; this Love is called an Old Commandment, and a New Commandment; it is as Old as the Law of *Moses*, and as New as the glorious Gospel of our Lord Jesus Christ. The Natural and Moral Man may love

love his Friend, but the true Christian indeed loves his Enemies. A Christian should wish the best to them that wish the worst to him.

5. Be ye humble Christians, *Matth. 11, 29.* A Believer is like a Vessel at Sea, the more it fills the more it sinks ; none so humble on Earth, as those that live highest in Heaven. Where Humility is the Corner-stone, there Piety is the Top-stone ; the Cloth of Humility should always be worn upon the Back of Christianity. If you were but to go to the Graves of those that are gone before you, you there would see their Bones scattered,

ruined, their Eyes wasted, their
Flesh consumed, their Mouths
corrupted, that it is like were
lofty Ones : Where be now
their ruddy Lips, their lovely
Cheeks, their fluent Tongues,
their sparkling Eyes? Are they
not all gone and come to no-
thing? and so will you be e're
long : Therefore what cause
have we to be proud of these
Things.

6. If we have got into God's
Favour, let us be sure to labour
to keep in his Favour whilst we
live, and then certainly we shall
die in his Favour.

Oh,

Oh, whoever you be that happen to read these few Lines, let me beg of you to make Religion your main Business; Hearing, Reading, Praying and Believing.

Do nothing in this World but what you can answer in another: *For we shall all appear before the Judgment-seat of Christ, &c. 2 Cor. 5. 10.*

To Die well is a long Art which thou hast but a short time to learn; they that have long furnished themselves with all spiritual Means, find Work enough to vanquish and overcome.

come all their spiritual Enemies: How then shalt thou, careless Soul, if thou wilt not take hold of this Opportunity, be in hopes to effect it, when the Onset of the Enemy shall be most strong and prevalent, and thou, through Pains in the Body, and Perplexities, and Distractedness of Mind very weak, and no ways able to resist; when Impediments shall be multiplied, and Helps diminished, thy Distraction great, thy Inclination little, and Leisure none? for at the Hour of Death there is so many and great Things will cause thee to Die, that thou shalt have neither Mind, nor Time, nor Strength to Die well. There-

Therefore, as thou desirest
the everlasting Welfare of thy
precious and immortal Soul,
let what has been desired of
thee, in this small Piece, be
strictly observed and done with-
out Delay, that so you may
be everlastingly happy with
God, and his holy Angels, in
the highest Heavens.

11 JY 63

F I N I S

A Catalogue of some B O O K S lately Printed
for Josiah Blare, Bookseller, at the Looking-
glass on London-bridge.

Ares's Arithmetick, a Treatise designed for
the Use and Benefit of Tradesmen; where-
in the Nature and Use of Fractions, both
vulgar and Decimal, are Taught by a New and
easy Method; also, the Art of Measuring.

The Accomplished Lady's Rich Closet of Rarities;
or, the Ingenious Gentlewoman's and Servant-
maid's delightful Companion: Containing many
excellent Things for Accommodation of the Fe-
male Sex; as the Art of Stilling, Preserving,
Conserving, Cookery: Directions to young Gen-
tlewomen, as to their Behaviour, and seemly De-
portment in Conversation.

The Essex Champion; or, the Famous History of
Sir Billy of Billerrecay, and his Esq; Ricardo, shew-
ing the Renowned Atchievements and Valiant Acts
of the Invincible Knight, Sir Billy of Billerrecay,
with his Love to his Lady Dulcina; as also the
Comical Exploits and Amorous Adventures of
Ricardo his Esquire; their Tilts and Turnaments
in Honour of Ladies, their Battles with Giants
and Monsters. Written by William Winstanly
Gent. at Saffron Walden, in Essex.

The Famous History of *Amadis of Greece*, or,
the Renowned Knight of the Burning Sword.

The English Fortune-Teller.

The History of *Parismus* and *Parismenos*.

The Compleat *English Secretary*: And newest
Academy of Complements: Containing the true Art
of

A Catalogue of Books.

of Enditing Letters, suitable to the Capacity of Youth and Age, Relating to Familiar Conversation between Friends and Acquaintance, Husbands and Wives, Children and Parents, Masters and Apprentices, Brothers and Sisters, and Kindred in General; also Love-letters, on all Occasions; with others relating to Trade and Business of all Natures, being suited in an apt, easie and plain Stile. Likewise Instructions for Directing, Superscribing and Subscribing Letters; all the Titles of Persons of Quality, and all other Degrees. With Dialogues very witty and pleasant, relating to Love, Familiar Discourse, and other Matters for the improving the Elegancy of the *English* Speech, and Accomplishment in Discourse. To which is added. 1. The Art of Good Breeding and Behaviour; together with Instructions for Carving Fish, Flesh and Fowl, after the newest manner. 2. The *English* Fortune-teller, as to what relates to good or bad Fortune in Maids, Widows, Widowers and Bachelors. 3. Joyful Tidings to the Female Sex. 4. A Treatise of Moles. 5. The Interpretation of Dreams. With a Collection of the Newest Play Songs.

Six Sermons: viz. 1. Of the Unpardonable Sin against the Holy Ghost: or, The Sin unto Death. 2. The Saint's Duty and Exercise: In Two Parts. Being an Exhortation to, and Directions for Prayer. 3. The Accepted Time and Day of Salvation. 4. The End of Time, and Beginning of Eternity. 5. *Joshua's* Resolution to serve the Lord. 6. The Way to Heaven made Plain. 7. The Future State of Man: or, A Treatise of the Resurrection.